A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 13 Ar Ra'd

PodQuran - Vol 13

Shaykh Pod BOOKS

Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 13 Ar Ra’d

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All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 13 Ar Ra'd of the Holy Quran. It specifically discusses the good characteristics one must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Chapter 13 – Ar Ra'd, Verses 1-43 of 43

الٓمٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِۗ وَٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ وَلَٰكِنَّ
أَكۡثَرَ ٱلنَّاسِ لَا يُؤۡمِنُونَ ١

ٱللَّهُ ٱلَّذِي رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ وَسَخَّرَ
ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِي لِأَجَلٖ مُّسَمّٗىۚ يُدَبِّرُ ٱلۡأَمۡرَ يُفَصِّلُ ٱلۡأٓيَٰتِ
لَعَلَّكُم بِلِقَآءِ رَبِّكُمۡ تُوقِنُونَ ٢

وَهُوَ ٱلَّذِي مَدَّ ٱلۡأَرۡضَ وَجَعَلَ فِيهَا رَوَٰسِيَ وَأَنۡهَٰرٗاۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ
جَعَلَ فِيهَا زَوۡجَيۡنِ ٱثۡنَيۡنِۖ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ
يَتَفَكَّرُونَ ٣

وَفِي ٱلۡأَرۡضِ قِطَعٞ مُّتَجَٰوِرَٰتٞ وَجَنَّٰتٞ مِّنۡ أَعۡنَٰبٖ وَزَرۡعٞ وَنَخِيلٞ
صِنۡوَانٞ وَغَيۡرُ صِنۡوَانٖ يُسۡقَىٰ بِمَآءٖ وَٰحِدٖ وَنُفَضِّلُ بَعۡضَهَا عَلَىٰ بَعۡضٖ
فِي ٱلۡأُكُلِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ٤

۞ وَإِن تَعۡجَبۡ فَعَجَبٞ قَوۡلُهُمۡ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِي خَلۡقٖ جَدِيدٍۗ
أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡۖ وَأُوْلَٰٓئِكَ ٱلۡأَغۡلَٰلُ فِيٓ أَعۡنَاقِهِمۡۖ
وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٥

وَيَسۡتَعۡجِلُونَكَ بِٱلسَّيِّئَةِ قَبۡلَ ٱلۡحَسَنَةِ وَقَدۡ خَلَتۡ مِن قَبۡلِهِمُ
ٱلۡمَثُلَٰتُۗ وَإِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ لِّلنَّاسِ عَلَىٰ ظُلۡمِهِمۡۖ وَإِنَّ رَبَّكَ
لَشَدِيدُ ٱلۡعِقَابِ ٦

وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦٓۗ إِنَّمَآ أَنتَ مُنذِرٞۖ
وَلِكُلِّ قَوۡمٍ هَادٍ ٧

ٱللَّهُ يَعۡلَمُ مَا تَحۡمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلۡأَرۡحَامُ وَمَا تَزۡدَادُۖ
وَكُلُّ شَيۡءٍ عِندَهُۥ بِمِقۡدَارٍ ٨

عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡكَبِيرُ ٱلۡمُتَعَالِ ٩

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بِٱلَّيۡلِ وَسَارِبُۢ بِٱلنَّهَارِ ١٠

لَهُۥ مُعَقِّبَٰتٞ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ إِنَّ ٱللَّهَ
لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا
مَرَدَّ لَهُۥۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾

هُوَ ٱلَّذِي يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفٗا وَطَمَعٗا وَيُنشِئُ
ٱلسَّحَابَ ٱلثِّقَالَ ﴿١٢﴾

وَيُسَبِّحُ ٱلرَّعۡدُ بِحَمۡدِهِۦ وَٱلۡمَلَٰٓئِكَةُ مِنۡ خِيفَتِهِۦ وَيُرۡسِلُ
ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمۡ يُجَٰدِلُونَ فِي ٱللَّهِ وَهُوَ
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كَبَٰسِطِ كَفَّيۡهِ إِلَى ٱلۡمَآءِ لِيَبۡلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦۚ وَمَا دُعَآءُ ٱلۡكَٰفِرِينَ إِلَّا فِي
ضَلَٰلٖ ﴿١٤﴾

وَلِلَّهِ يَسۡجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا وَكَرۡهٗا وَظِلَٰلُهُم بِٱلۡغُدُوِّ
وَٱلۡأٓصَالِ ۩ ﴿١٥﴾

قُلۡ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ قُلِ ٱللَّهُۚ قُلۡ أَفَٱتَّخَذۡتُم مِّن دُونِهِۦٓ أَوۡلِيَآءَ لَا
يَمۡلِكُونَ لِأَنفُسِهِمۡ نَفۡعٗا وَلَا ضَرّٗاۚ قُلۡ هَلۡ يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ أَمۡ هَلۡ
تَسۡتَوِي ٱلظُّلُمَٰتُ وَٱلنُّورُۗ أَمۡ جَعَلُواْ لِلَّهِ شُرَكَآءَ خَلَقُواْ كَخَلۡقِهِۦ فَتَشَٰبَهَ
ٱلۡخَلۡقُ عَلَيۡهِمۡۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖ وَهُوَ ٱلۡوَٰحِدُ ٱلۡقَهَّٰرُ ﴿١٦﴾

أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَسَالَتۡ أَوۡدِيَةُۢ بِقَدَرِهَا فَٱحۡتَمَلَ ٱلسَّيۡلُ زَبَدٗا
رَّابِيٗاۖ وَمِمَّا يُوقِدُونَ عَلَيۡهِ فِي ٱلنَّارِ ٱبۡتِغَآءَ حِلۡيَةٍ أَوۡ مَتَٰعٖ زَبَدٞ مِّثۡلُهُۥۚ كَذَٰلِكَ
يَضۡرِبُ ٱللَّهُ ٱلۡحَقَّ وَٱلۡبَٰطِلَۚ فَأَمَّا ٱلزَّبَدُ فَيَذۡهَبُ جُفَآءٗۖ وَأَمَّا مَا يَنفَعُ
ٱلنَّاسَ فَيَمۡكُثُ فِي ٱلۡأَرۡضِۚ كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَالَ ١٧

لِلَّذِينَ ٱسۡتَجَابُواْ لِرَبِّهِمُ ٱلۡحُسۡنَىٰۚ وَٱلَّذِينَ لَمۡ يَسۡتَجِيبُواْ لَهُۥ لَوۡ أَنَّ
لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦٓۚ أُوْلَٰٓئِكَ لَهُمۡ سُوٓءُ
ٱلۡحِسَابِ وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمِهَادُ ١٨

۞ أَفَمَن يَعۡلَمُ أَنَّمَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ كَمَنۡ هُوَ أَعۡمَىٰٓۚ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ
ٱلۡأَلۡبَٰبِ ١٩

ٱلَّذِينَ يُوفُونَ بِعَهۡدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلۡمِيثَٰقَ ٢٠

وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخۡشَوۡنَ رَبَّهُمۡ وَيَخَافُونَ سُوٓءَ
ٱلۡحِسَابِ ٢١

وَٱلَّذِينَ صَبَرُواْ ٱبۡتِغَآءَ وَجۡهِ رَبِّهِمۡ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَٰهُمۡ
سِرّٗا وَعَلَانِيَةٗ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ أُوْلَٰٓئِكَ لَهُمۡ عُقۡبَى ٱلدَّارِ ٢٢

جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۖ
وَٱلۡمَلَٰٓئِكَةُ يَدۡخُلُونَ عَلَيۡهِم مِّن كُلِّ بَابٖ ٢٣

سَلَٰمٌ عَلَيۡكُم بِمَا صَبَرۡتُمۡۚ فَنِعۡمَ عُقۡبَى ٱلدَّارِ ٢٤

وَٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ
أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِ أُوْلَٰٓئِكَ لَهُمُ ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ ٢٥

ٱللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ وَفَرِحُواْ بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا
فِي ٱلۡأٓخِرَةِ إِلَّا مَتَٰعٞ ٢٦

وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦۗ قُلۡ إِنَّ ٱللَّهَ يُضِلُّ
مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَنۡ أَنَابَ ٢٧

ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ
ٱلۡقُلُوبُ ٢٨

ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمۡ وَحُسۡنُ
مَـَٔابٖ ٢٩

كَذَٰلِكَ أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ
أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ
ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَا۟يْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟ أَن لَّوْ
يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا
صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا
يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ
فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾

أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ
سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ بَلْ
زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ
مِنْ هَادٍ ﴿٣٣﴾

لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن
وَاقٍ ﴿٣٤﴾

۞ مَّثَلُ ٱلۡجَنَّةِ ٱلَّتِي وُعِدَ ٱلۡمُتَّقُونَۖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ
أُكُلُهَا دَآئِمٞ وَظِلُّهَاۚ تِلۡكَ عُقۡبَى ٱلَّذِينَ ٱتَّقَواْۖ وَّعُقۡبَى
ٱلۡكَٰفِرِينَ ٱلنَّارُ ٣٥

وَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَفۡرَحُونَ بِمَآ أُنزِلَ إِلَيۡكَۖ وَمِنَ ٱلۡأَحۡزَابِ
مَن يُنكِرُ بَعۡضَهُۥۚ قُلۡ إِنَّمَآ أُمِرۡتُ أَنۡ أَعۡبُدَ ٱللَّهَ وَلَآ أُشۡرِكَ بِهِۦٓۚ إِلَيۡهِ أَدۡعُواْ
وَإِلَيۡهِ مَـَٔابِ ٣٦

وَكَذَٰلِكَ أَنزَلۡنَٰهُ حُكۡمًا عَرَبِيّٗاۚ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَ مَا جَآءَكَ
مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا وَاقٖ ٣٧

وَلَقَدۡ أَرۡسَلۡنَا رُسُلٗا مِّن قَبۡلِكَ وَجَعَلۡنَا لَهُمۡ أَزۡوَٰجٗا وَذُرِّيَّةٗۚ وَمَا كَانَ
لِرَسُولٍ أَن يَأۡتِيَ بِـَٔايَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۗ لِكُلِّ أَجَلٖ كِتَابٞ ٣٨

يَمۡحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثۡبِتُۖ وَعِندَهُۥٓ أُمُّ ٱلۡكِتَٰبِ ٣٩

وَإِن مَّا نُرِيَنَّكَ بَعۡضَ ٱلَّذِي نَعِدُهُمۡ أَوۡ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُ
وَعَلَيۡنَا ٱلۡحِسَابُ ٤٠

أَوَلَمۡ يَرَوۡاْ أَنَّا نَأۡتِي ٱلۡأَرۡضَ نَنقُصُهَا مِنۡ أَطۡرَافِهَاۚ وَٱللَّهُ يَحۡكُمُ لَا مُعَقِّبَ
لِحُكۡمِهِۦۚ وَهُوَ سَرِيعُ ٱلۡحِسَابِ ٤١

وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ
نَفْسٍ ۗ وَسَيَعْلَمُ ٱلْكُفَّٰرُ لِمَنْ عُقْبَى ٱلدَّارِ ﴿٤٢﴾

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِٱللَّهِ
شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾

“Alif, Lam, Meem, Ra. These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.

It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.

And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought.

And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered

with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.

And if you are astonished,- then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally.

They impatiently urge you to bring about evil before good, while there has already occurred before them similar punishments [to what they demand]. And indeed, your Lord is full of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.

And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide.

Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure.

[He is] Knower of the unseen and the witnessed, the Grand, the Exalted.

It is the same [to Him] concerning you whether one conceals [his] speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day.

For each one are successive [angels] before and behind him who protect him by the decree of Allah . Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

It is He who shows you lightening, [causing] fear and aspiration, and generates the heavy clouds.

And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah ; and He is severe in assault.

To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e. futility].

And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.

Say, "Who is Lord of the heavens and earth?" Say, " Allah ." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing."

He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

For those who have responded to their Lord is the best [reward], but those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.

Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding -

Those who fulfill the covenant of Allah and do not break the contract,

And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account,

And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home -

Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying],

"Peace be upon you for what you patiently endured. And excellent is the final home."

But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home.

Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.

And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him] -

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

Those who have believed and done righteous deeds - a good state is theirs and a good return.

Thus have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

And if there was any qur'an by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Qur'an], but to Allah belongs the affair entirely. Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah . Indeed, Allah does not fail in [His] promise.

And already were [other] messengers ridiculed before you, and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.

Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]? But to Allah they have attributed partners. Say, "Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent of speech?" Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way. And whomever Allah leaves astray - there will be for him no guide.

For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from Allah any protector.

The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.

And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Muhammad], but among the [opposing] factions are those who deny part of it. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return."

And thus We have revealed it as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah . For every term is a decree.

Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.

And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account.

Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account.

And those before them had plotted, but to Allah belongs the plan entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home.

And those who have disbelieved say, "You are not a messenger." Say "Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture."”

Discussion on Verses 1-43 of 43

The precise meaning of the opening part of the first is unknown. Chapter 13 Ar Ra'd, verse 1:

"Alif, Lam, Meem, Ra…"

However, it may suggest that the Holy Quran is made up of Arabic letters and words that were well-known to the Arabs, who were the main audience of the Holy Quran. This verse thus implies that they had no legitimate grounds to challenge the authenticity of the Holy Quran, as they comprehended its miraculous language—expressions that they could not replicate in terms of meaning, elegance, and practical use, even though they were proficient in Arabic and considered themselves the most eloquent speakers. Chapter 2 Al Baqarah, verse 23:

"And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful."

This could clarify why the Holy Quran is referenced next in verse 1. Chapter 13 Ar Ra'd, verse 1:

"Alif, Lam, Meem, Ra. Those are the verses of the Book…"

Even if someone creates a graceful and rhythmic sentence in Arabic, they still will not be able to convey the profound insights that explore the core of human nature, psyche, and disposition as the Holy Quran does. They will not reach the same clarity that allows even those without formal education to grasp and apply its teachings in their lives. Moreover, they will struggle to articulate abstract concepts in a straightforward way that everyone can act upon, as exemplified by the Holy Quran. The Holy Quran addresses the nature of humans, thus offering timeless guidance that benefits every individual, community, and era. No verse from the Holy Quran can or will be equaled in this regard. This further highlights its divine origins.

In general, the expressions found in the Holy Quran are unmatched, and its meanings are conveyed with remarkable precision. The verses and words exhibit exceptional eloquence, surpassing that of any other literary work. It is devoid of contradictions, which are prevalent in all other scriptures and teachings from various religions and lifestyles. The Holy Quran provides a thorough account of the histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not have formal education in historical studies. It advocates for all that is good and prohibits all that is harmful, addressing both individual and societal impacts, thus ensuring that justice, security, and peace are established in every home and community. The Holy Quran steers clear of exaggeration,

falsehood, or any form of deceit, unlike poetry, stories, and fables. Each verse is advantageous and can be practically applied in one's life. Even when the same narrative is reiterated in the Holy Quran, it emphasizes different significant lessons. Unlike other texts, the Holy Quran does not become tedious upon repeated readings. It presents promises and warnings, backed by undeniable and clear evidence. When the Holy Quran addresses concepts that may appear abstract, such as the practice of patience, it consistently provides straightforward and practical methods for application in daily life. It encourages individuals to comprehend their purpose of creation, which involves sincerely obeying Allah, the Exalted, by using the blessings bestowed upon them in ways that are pleasing to Him, thereby ensuring they achieve peace and success in both this life and the hereafter by attaining a balanced mental and physical state and by appropriately placing everything and everyone within their lives. It clarifies and makes the straightforward path attractive to those in search of peace and true success in both worlds. It addresses the essence of human nature, making the guidance offered timeless and advantageous for every individual, location, and time period. When comprehended and applied correctly, it serves as a remedy for all emotional, financial, and physical challenges. It provides solutions to every issue that a person or community may encounter. One only needs to examine history to see how societies that genuinely followed the teachings of the Holy Quran reaped the benefits of its comprehensive and eternal wisdom. Even after countless centuries, not a single letter of the Holy Quran has been altered, as Allah, the Exalted, has vowed to safeguard it. No other text in history has this remarkable feature. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, addressed the fundamental challenges encountered by a community and outlined effective solutions for each one. By tackling these core issues, many of the resulting problems can also be alleviated. This demonstrates how the Holy Quran provides guidance on all the essential elements needed for individuals and societies to thrive in both this life and the afterlife. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

And chapter 13 Ar Ra'd, verse 1:

"…Those are the verses of the Book; and what has been revealed to you from your Lord is the truth…"

This represents the most remarkable and eternal miracle that Allah, the Exalted, granted to His final Holy Prophet Muhammad, peace and blessings be upon him. However, only those who genuinely pursue and adhere to the truth will gain from it, while those who yield to their own desires and selectively embrace certain aspects of it will ultimately face loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 13 Ar Ra’d, verse 1:

“Alif, Lam, Meem, Ra…”

This chapter of the Holy Quran, similar to many others, starts with letters whose meanings remain unclear to people. This acts as a reminder for individuals to approach the Holy Quran with humility, recognizing the limitations of their own understanding. By doing this, they can extract more from the teachings within the Holy Quran. Conversely, those who approach the Holy Quran with a sense of superiority due to their knowledge may find themselves easily questioning it, particularly when faced with challenges in grasping the wisdom embedded in its teachings. Just as a dedicated student shows humility towards their teacher and thus gains advantages, only those who demonstrate humility towards the Holy Quran will genuinely benefit from its teachings, resulting in peace of mind in both worlds, by achieving a balanced mental and physical state and by properly placing everything and everyone in their lives.

Chapter 13 Ar Ra’d, verse 1:

“Alif, Lam, Meem, Ra…”

The essential element of knowledge consists of letters. Thus, this verse may also signify the significance of knowledge. It is the responsibility of all Muslims to seek and implement both beneficial worldly and religious knowledge, as highlighted in the Hadith recorded in Sunan Ibn Majah, number 224. Ignorance inevitably results in sins and misguidance, as one cannot evade sins without knowledge, nor can one attain true guidance without it. It is vital for individuals to act upon their knowledge, since knowledge alone holds no value unless it is applied. Just as a map to a destination is ineffective unless one actively uses it to arrive at that destination, likewise, knowledge that lacks practical application does not lead to success. Chapter 62 Al Jumu’ah, verse 5:

“…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…”

The greatest knowledge granted to humankind is then cited in the rest of verse 1. Chapter 13 Ar Ra’d, verse 1:

“Alif, Lam, Meem, Ra. These are the verses of the Book; and what has been revealed to you from your Lord is the truth…”

To truly benefit from the Holy Quran, one must adhere to its various aspects in line with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is crucial to recite the Holy Quran accurately and consistently. Understanding its meanings and applying its teachings in everyday life is essential. Merely reciting it in a language one does not comprehend is insufficient, as the Holy Quran serves not just as a text for recitation but also as a guide. Genuine guidance can only be attained when one actively engages with its principles, similar to how a map can only direct someone to a destination when it is utilized. Furthermore, it should not be used for materialistic purposes, where individuals repeatedly recite specific verses to gain worldly possessions, like a child or a spouse, since the Holy Quran is not a tool for satisfying earthly desires. There are worldly methods established to obtain worldly things, such as having a child. Those who sincerely adhere to its teachings will ensure they properly utilize the blessings they have received, thus achieving a balanced mental and physical state while effectively managing all aspects of their lives in preparation for their accountability on the Day of Judgement. This leads to peace in both worlds.

Chapter 13 Ar Ra'd, verse 1:

"Alif, Lam, Meem, Ra. These are the verses of the Book…"

No matter how advanced a society becomes, and regardless of the knowledge they gain in various fields, including both mental and physical aspects of humanity, it is impossible for them to create a code of conduct that is completely in harmony with human nature and considers all situations, conditions, and scenarios that individuals or societies may face during their time on Earth. This task is inherently unfeasible, as humanity continues to discover new information about specific elements of human existence, such as the roles of different areas of the human brain, let alone gathering enough understanding to develop a flawless code of conduct that promotes peace and justice on both individual and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of everything, and His knowledge is infinite, covering all of the past, present, and future. Therefore, He alone is in the right position to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and helps achieve peace of mind in a life filled with stress. Historical records clearly show that when this divine code of conduct was properly applied in people's lives, it led to the growth of tranquility, justice, and peace within society. As a result, individuals should accept the divine code of conduct given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal wishes. They ought to behave like a wise patient who understands and follows their doctor's advice, realizing that it is ultimately for their own good, despite the prescription of unpleasant treatments and a strict diet. Chapter 13 Ar Ra’d, verse 1:

“…and what has been revealed to you from your Lord is the truth…”

But as obeying Allah, the Exalted, by correctly using the blessings He has granted, often contradicts the desires of people, most of them will not

accept Islam or act upon its teachings, even if they claim to believe in it. Chapter 13 Ar Ra'd, verse 1:

"…but most of the people do not believe."

As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will end up with an unbalanced mental and physical condition they will misplace everything and everyone in their lives and they will not be ready to face their accountability on the Day of Judgement. This will result in stress, problems, and challenges in both worlds, even if they experience some material comforts.

Chapter 13 Ar Ra'd, verse 1:

"…but most of the people do not believe."

A major cause of ignoring Islamic teachings is when one observes the majority of society behaving in this manner and therefore concludes that this must be the path to peace of mind. One should refrain from following others blindly, as the behavior of the majority in society frequently leads to the disobedience of Allah, the Exalted. When one sees that most people in

society are disregarding Islamic teachings, they might assume that the majority's actions are correct and consequently follow them without any thought or consideration. In reality, the majority view is not always accurate. History has demonstrated how the prevailing opinion or belief can be proven wrong with new evidence and understanding, such as the incorrect belief that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority view, as this often leads to poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead, people should use their reasoning and intellect to assess each situation based on knowledge and evidence, enabling them to make informed choices, even if these choices differ from the majority's views. In fact, Islam strongly condemns the practice of blindly following others in religious matters for this reason and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Chapter 13 Ar Ra'd, verse 1:

"…and what has been revealed to you from your Lord is the truth, but most of the people do not believe."

In order to adopt the right attitude one must obtain strong faith. A robust faith is essential for remaining committed to obeying Allah, the Exalted, in every circumstance, whether during times of comfort or hardship. This steadfast faith is cultivated by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. Conversely, those who lack awareness of Islamic principles will possess a weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure their realization that yielding their desires in favor of following the commands of Allah, the Exalted, is crucial for achieving tranquility in both worlds. Therefore, it is imperative for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This involves using the blessings they have received in accordance with Islamic teachings, ultimately promoting a balanced mental and physical state and properly prioritizing all aspects of their lives.

As indicated by the next verse, another way of strengthening one's faith, so that they remain firm on obeying Allah, the Exalted, by correctly using the

blessings they have been granted as outlined in Islamic teachings, is to observe the creation within the Heavens and the Earth. Chapter 13 Ar Ra'd, verse 2:

"It is Allah who erected the heavens without pillars that you [can] see…"

When constructing a simple building, structures are needed to be strategically placed in order to maintain the integrity of the building, such as pillars. Therefore, thought and careful planning are required in order to build a strong and safe building. If this is true when constructing a simple building, how can one believe the Heavens and the Earth were constructed by accident? If the Heavens and the Earth were constructed by accident, then its construction would be imperfect and unsafe, that is clearly not the case, thereby clearly indicating the precise planning of the Creator, Allah, the Exalted. In addition, if multiple deities were responsible for the perfectly constructed Heavens and the Earth, then that would have led to chaos within the universe as each deity would demand and desire something else. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

As the creation within the Heavens and the Earth are perfectly balanced and organized, it clearly indicates One Creator, Allah, the Exalted, who created and controls all things. Chapter 13 Ar Ra'd, verse 2:

"…then He established Himself above the Throne…"

Allah, the Exalted, subjugated all of creation within the Heavens and the Earth in order to serve humanity, such as the Sun and Moon. Chapter 13 Ar Ra'd, verse 2:

"…and made subject the sun and the moon, each running [its course] for a specified term…"

The Sun's path guarantees that the Earth receives a balanced amount of light and darkness. The ideal timing of days and nights, along with their varying lengths throughout the year, enables individuals to gain the most advantage from them. If days were extended, individuals would feel fatigued due to the prolonged hours. Conversely, if nights were lengthened, there would not be sufficient time for people to earn a living or pursue other valuable activities, like education. On the other hand, if nights were shorter, individuals would not get enough rest to maintain optimal health. Alterations in the duration of days and nights would also impact crops, leading to negative consequences for the sustenance of both people and animals. The Moon reflects sunlight, providing guidance to people at night,

especially when traveling through deserts and oceans, which remains a primary method for transporting goods even today. The phases of the Moon are crucial for the tides of oceans and seas. Any disruption in these tides can cause significant harm to the environment. With the Sun and Moon, people can accurately measure time, which is vital for life on Earth. Considering the precise balance and placement of the Sun and Moon in the solar system clearly indicates the influence of a Creator. Chapter 13 Ar Ra'd, verse 2:

"…He arranges [each] matter…"

When observing the formation of the Heavens and the Earth along with the numerous perfectly balanced systems, it is evident that there is only One who has created and maintains the universe. For instance, the ideal distance of the Sun from the Earth serves as a clear indication, as the Earth would be uninhabitable if the Sun were even slightly closer or farther away. Likewise, the Earth has been designed in a manner that fosters a balanced and pure atmosphere, enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

When observing the impeccably balanced water cycle, it unmistakably points to a Creator. Water evaporates from the sea, ascends, and then condenses to form acidic rain that falls on the mountains. These mountains neutralize the acidic rain, making it usable for both people and animals. Any alteration to this flawlessly balanced system would result in catastrophe for all life on Earth. The salt in the sea prevents the decomposition of dead creatures from polluting the ocean. If the ocean were to become contaminated, sea life would cease to exist, and the resulting impurities would also affect terrestrial life. The water in the oceans and seas is structured in such a way that it supports thriving sea life while allowing heavy ships to navigate its surface. If the water's composition were even slightly altered, it would create an imbalance, making it impossible for both sea life to flourish and ships to sail simultaneously. Even today, maritime transport remains the most prevalent method for moving goods globally. Thus, this perfect balance is crucial for sustaining life on Earth.

Evolution represents a type of mutation, which is inherently flawed. However, upon examining the myriad species, one can see that they have been created in a perfectly balanced manner, enabling them to flourish in their respective environments. Take the camel, for instance; it has been engineered to endure extreme heat and can go extended periods without drinking water. They are ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat is designed so perfectly that any impurities in its body are completely separated from the milk it produces. If they were to mix, the milk would become undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species is assigned a particular life span that stops any one species from dominating the others. For instance, flies live only 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population could become unbalanced, leading them to overpower all other species in the environment. In contrast, other animals with much longer life spans tend to produce only a limited number of offspring. This again helps keep their populations in check. Such a balance cannot be mere coincidence, nor can it be fully accounted for by the theory of evolution. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

Winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. In ancient times, wind was vital for sea travel, which remains the primary method for transporting goods globally. Winds

are necessary to carry rainclouds to designated areas, providing essential water for life, which cannot exist without it. A well-balanced wind system is evident on Earth; an absence of winds would result in chaos for life, while excessive winds also create disorder. Likewise, rainfall is perfectly regulated; insufficient rain causes droughts and famine, whereas excessive rain leads to severe flooding. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

Anyone who contemplates these perfectly balanced systems cannot logically refute the existence of a singular Creator who holds power over everything. Chapter 13 Ar Ra'd, verse 2:

"…He arranges [each] matter…"

A person who looks after certain aspects of another's provision, like their housing, deserves to be shown gratitude. Thus, since Allah, the Exalted, has bestowed every blessing in this universe upon people, it is only just and right for them to express gratitude to Him. Gratitude with intention means doing things solely to please Allah, the Exalted. Those who act for other motives will not receive rewards from Allah, the Exalted. This warning is found in a Hadith in Jami At Tirmidhi, number 3154. A clear sign of good intention is that a person does not seek or anticipate any recognition or

reward from others. Gratitude expressed verbally involves saying what is good or choosing to remain silent. Gratitude through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately brings peace of mind in both this world and the next through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when someone owns an item, it is deemed appropriate and acceptable for them to utilize it as they wish. Since Allah, the Exalted, created, owns, and maintains everything in the universe, including humanity, He is the sole authority on what should happen in the universe and what should not. Thus, it is only just for individuals to obey the

commands of Allah, the Exalted, as He is the sole Owner of the entire universe, including themselves.

In the same way, when a person lends their belongings to someone else, it is only right that the borrower uses the item according to the owner's preferences. Allah, the Exalted, has given every blessing that a person has as a loan, not as a gift. Similar to earthly loans, this loan must be repaid. The repayment of this loan can only be achieved by using these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

One should not mistake the temporary worldly blessings, which are merely a loan, for the eternal gifts of Paradise.

Furthermore, when one looks at the universe, they will observe numerous perfectly balanced systems, some of which have been mentioned previously. However, there is a significant aspect of this world that is evidently unbalanced: the actions of humanity. It is common to see oppressive and tyrannical individuals who evade consequences in this life. On the other hand, there are many who suffer oppression and face various

challenges yet do not receive the full reward for their endurance. Numerous Muslims who faithfully obey Allah, the Exalted, often encounter significant hardships in this world and receive only a small portion of their reward, while those who blatantly disobey Allah, the Exalted, indulge in worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. However, this is clearly not the case in this world, which indicates that it must take place at another time, specifically on the Day of Judgement. Chapter 13 Ar Ra'd, verse 2:

"…He details the signs that you may, of the meeting with your Lord, be certain."

Allah, the Exalted, has the power to fully reward and punish in this world. Yet, one of the reasons for not administering complete punishment here is that Allah, the Exalted, provides numerous chances for individuals to sincerely repent and amend their actions. He does not grant full rewards to Muslims in this life because this world is not Paradise. Moreover, having faith in the unseen, particularly the complete reward awaiting a Muslim in the afterlife, is a crucial element of belief. In fact, belief in the unseen is what distinguishes faith. If one were to believe only in what can be sensed through the five senses, such as receiving full rewards in this world, it would not hold the same significance.

In addition, fearing full punishment while hoping for complete reward in the afterlife motivates individuals to avoid sins and engage in good deeds.

For the Day of Recompense to begin, this physical world must come to an end. Punishment and reward can only be administered once all actions have ceased. Thus, the Day of Recompense cannot occur until people's actions are finished. This means that the material world will eventually come to an end.

Denying that humans can be resurrected on the Day of Judgement is an unusual assertion, especially considering the numerous instances of resurrection that happen over days, months, and years. For instance, Allah, the Exalted, utilizes rain to revive a lifeless, barren land and enables a dead seed to come to life, providing sustenance for creation. In the same way, Allah, the Exalted, has the power to resurrect the human, likened to a dead seed buried in the Earth, just as the seed eventually comes to life. The changing seasons vividly illustrate the concept of resurrection. For example, in winter, tree leaves die and fall, making the tree seem lifeless. However, in other seasons, new leaves emerge, and the tree appears vibrant and full of life. The process of resurrection is also evident within one’s body, where cells, like skin cells, continuously die and regenerate. Additionally, the sleep-wake cycle of all living beings serves as another example of resurrection. Sleep is akin to death, as the sleeper's senses are temporarily inactive. Allah, the Exalted, then restores a person's soul if they are meant to continue living, thereby reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has

decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

And chapter 13 Ar Ra’d, verse 2:

“…He details the signs that you may, of the meeting with your Lord, be certain.”

Contemplating this discussion will strengthens one's faith in the Day of Judgement, prompting them to prepare by utilizing the blessings they have received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they obtain tranquillity and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

In addition, the land on Earth has been formed in a perfectly balanced way whereby one can make use of the land, such as growing crops, and build

ontop of it at the same time. In addition, when one observes the different landscapes within the Earth they will notice varying altitudes. Areas on the Earth that have a high altitude are difficult to live in due to the difficulty of reaching those places and as the oxygen is thinner. The vast majority of the landscape is on an optimum altitude thereby benefiting mankind. Furthermore, some parts of the world are highly inaccessible due to natural landscape thereby making it difficult for people to journey to those places and make use of the resources that are there. Yet the vast majority of the Earth has been designed in a way which makes it easily accessible by people. Finally, the Earth has been designed in a way whereby natural resources which are required for life in this world can be accessed by humans. In fact, the Earth has been designed in such a way that the more necessary a resource is for human survival, the more easily accessible it is. All these aspects of the Earth and many more cannot be random and clearly indicate the presence of a Creator. Chapter 13 Ar Ra'd, verse 3:

"And it is He who spread the earth…"

As the Earth is constantly spinning at a high speed, the mountains have been created as pegs which stabilize the Earth, thereby allowing life to flourish on it. Chapter 13 Ar Ra'd, verse 3:

"And it is He who spread the earth and placed therein firmly set mountains…"

And chapter 16 An Nahl, verse 15:

“And He has cast into the earth firmly set mountains, lest it shift with you…”

Mountains are also vital for retaining and purifying acidic rain so that it can be utilized for farming and drinking by humans and animals. They provide a constant source of fresh and purified water to the rivers and streams strategically placed within the Earth. Chapter 13 Ar Ra’d, verse 3:

“…and placed therein firmly set mountains and rivers…”

This fresh and purified water is separated from the salty water found within the seas and oceans, which are required to prevent the seawater becoming contaminated by the corpses within the oceans and seas. The mixing of these two waters would detrimentally effect life on Earth. Chapter 25 Al Furqan, verse 53:

“And it is He who has released [simultaneously] the two seas [i.e., bodies of water], one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.”

The Earth has been designed in a way which allows the production of various types of provision for the creation. Granting life to a dead seed is beyond the control of people and clearly indicates the control of a Creator. Chapter 13 Ar Ra'd verse 3:

"…and from all of the fruits He made therein two kinds…"

In order to create a perfect balance of sunlight and nighttime, Allah, the Exalted, manages the days and nights. Chapter 13 Ar Ra'd, verse 3:

"…and from all of the fruits He made therein two kinds. He causes the night to cover the day…"

As mentioned earlier, any changes to the length and intensity of sunlight would have a detrimental impact on agriculture and the provision for both humans and animals. The Earth has been created in a perfect way which allows for the perfect amount and intensity of sunlight. The optimal timing of days and nights, along with their differing lengths across the year, allows individuals to maximize their benefits. If days were to be prolonged, individuals would experience fatigue from the extended hours. Conversely, if nights were to be lengthened, there would not be enough time for individuals to earn a livelihood or engage in other important pursuits, such

as education. Conversely, if nights were shorter, individuals would not receive adequate rest to sustain their health. Chapter 13 Ar Ra'd, verse 3:

"…He causes the night to cover the day…"

All of these perfectly balanced systems cannot be the product of an accident and clearly indicate the presence of a single Creator and Sustainer: Allah, the Exalted. Chapter 13 Ar Ra'd, verse 3:

"…Indeed in that are signs for a people who give thought."

Allah, the Exalted, then highlights how the same land which is watered from the same source produces fruits of different qualities. Chapter 13 Ar Ra'd, verse 4:

"And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit…"

In fact, even a single tree does not produce fruits with equal quality. This clearly indicates that the decision of the outcome lies beyond agricultural factors. Chapter 13 Ar Ra’d, verse 4:

“…Indeed in that are signs for a people who reason.”

As discussed earlier, not only do the countless perfectly balanced systems within the Heavens and the Earth indicate a single Creator and Sustainer, Allah, the Exalted, but they also indicate the inevitability of the Day of Judgement. Chapter 13 Ar Ra’d, verse 5:

“And if you are astonished - then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?"…”

When one examines the perfectly balanced systems within the Heavens and the Earth, they will observe a significant imbalance: the actions of people. The individual who performs good deeds does not receive their complete reward in this life, while the wrongdoer does not face their full punishment, even if subjected to governmental penalties. It is reasonable to conclude that the singular Creator, Allah, the Exalted, who has established equilibrium in all other systems within this universe, will ultimately also rectify the actions of individuals, which represent the main imbalance in this world. For this rectification of actions to take place, the actions of

individuals must first cease. This will occur on the Day of Judgement, when the deeds of individuals will be evaluated and balanced for eternity.

The act of resurrection takes place constantly in various ways. For instance, Allah, the Exalted, employs rain to revive a lifeless, barren land and causes a dead seed to come to life, providing sustenance for creation. In a similar manner, Allah, the Exalted, has the power to resurrect the human seed, which lies buried in the Earth, just as the dead seed emerges into life. The transformation of the seasons vividly illustrates the concept of resurrection. For example, in winter, the leaves of trees wither and fall, leaving the tree seemingly lifeless. However, in the following seasons, the leaves reappear, and the tree is once again vibrant with life. The phenomenon of resurrection is also evident within the human body, where cells are perpetually dying and regenerating, such as skin cells. Additionally, the sleep-wake cycle of all living beings serves as another illustration of resurrection. Sleep can be likened to a form of death, as the senses of the sleeper are temporarily suspended. Allah, the Exalted, then restores a person's soul to them if they are meant to continue living, thereby reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Accepting the Oneness of Allah, the Exalted, and preparing for one's accountability in the hereafter requires them to correctly use the blessings they have been granted as outlined in Islamic teachings. But as this contradicts the worldly desires of people, many of them will either deny Allah, the Exalted, or ignore His obedience, even if they claim belief in Him. Chapter 13 Ar Ra'd, verse 5:

"…then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord…"

It is important to note that if one fails to support their verbal declaration of belief in Allah, the Exalted, with actions then they may well leave this world without their faith. It is essential to recognize that faith resembles a plant that needs to be nurtured with acts of obedience in order to thrive and endure. Just as a plant that does not receive nourishment, like sunlight, will perish, so too can a person's faith perish if it is not sustained by acts of obedience. This represents the most significant loss. Chapter 13 Ar Ra'd, verse 5:

"…Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally."

In general, on the Day of Judgement, Allah, the Exalted, will not pardon disbelief, as it goes against the essential purpose of life on Earth. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

If all students were given a passing grade no matter how they performed, the exam would become meaningless. The primary function of an exam is to distinguish between those who merit passing and those who do not. In the same way, if Allah, the Exalted, permitted disbelievers to enter Paradise alongside believers, it would establish an unfair equality between the two, undermining the fundamental principles of justice and fairness. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

Although Allah, the Exalted, is boundlessly Merciful, His mercy does not undermine His justice and fairness, as that would lead to unacceptable behaviour, which He is entirely free from. A judge in this world would face severe criticism and be removed from their position if they were to pardon every wrongdoer without imposing any penalties. Therefore, it is

unreasonable to expect such behaviour from Allah, the Exalted, who is the ultimate Judge.

Achieving success in life generally demands considerable effort and resolve, similar to the journey of becoming a doctor. Since gaining entry to Paradise is a far greater achievement than any earthly success, it also necessitates a certain degree of struggle. The fundamental requirement for entering Paradise is faith, even if one has committed sins while holding onto that faith.

Furthermore, disbelief is a blatant act of rebellion against one's Creator and Sustainer, and it represents a rejection of the very purpose for which they were created. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Those who reject their Creator, Allah, the Exalted, will encounter His rejection on the Day of Judgement. Individuals who fail to fulfil their purpose of creation are worthy of being cast aside on that Day, akin to a device that does not serve its primary reason of creation and is deemed a failure, thus discarded.

A non-Muslim faces eternal damnation in Hell because their fleeting existence on Earth is overshadowed by their disbelief in Allah, the Exalted, which contradicts His eternal Oneness. Consequently, the repercussions of this disbelief are also everlasting in the afterlife.

Furthermore, one should not be misled into believing that because Allah, the Exalted, has unlimited forgiveness, He should also pardon disbelief. Genuine forgiveness for all sins is bestowed only upon those who acknowledge the Oneness of Allah, the Exalted. Denying His Oneness equates to rejecting the concept of His boundless mercy, as it suggests that forgiveness can originate from entities other than Allah, the Exalted. Thus, one must either embrace the Oneness of Allah, the Exalted, and the infinite nature of His forgiveness, or they will fail to recognize His Oneness and, consequently, the vastness of His mercy. If they do not accept His limitless forgiveness, it will remain inaccessible to them, and they will continue in their disbelief unless they truly repent.

Moreover, a person who opts for disbelief can encourage others to follow them, as their choice may be perceived as a form of freedom, despite being inherently misleading. True freedom, on the other hand, fosters inner tranquillity, and those who continue to oppose Allah, the Exalted, by misusing the blessings bestowed upon them will not experience such tranquillity. Instead, they will endure mental and physical instability, misplacing everything and everyone in their lives. This will lead to stress, challenges, and suffering in both this life and the next, no matter the material comforts they might possess. However, since this conduct can be portrayed as freedom, it may attract numerous followers. Consequently, an individual who rejects belief in Allah, the Exalted, can potentially guide

many others to make the same decision, ultimately facing the consequences of their actions in the afterlife. Chapter 4 An Nisa, verse 48:

"…And he who associates others with Allah has certainly fabricated a tremendous sin."

Ultimately, since everything that exists is owned and governed by Allah, the Exalted, it is crucial for people to follow His commandments. Just as one might incur penalties for violating a country's laws, neglecting the divine regulations established by the Creator will result in difficulties both in this life and the afterlife. While an individual can opt to leave an unpleasant country, they cannot escape the authority of Allah, the Exalted. Even though people may try to alter societal norms, they cannot change the divine laws set by Allah, the Exalted. Just as a homeowner sets the rules for their property, the universe is ruled by Allah, the Exalted, who alone determines its laws without requiring human consent. Therefore, adhering to these divine regulations is essential for personal advantage. Those who understand this reality will follow the commands of Allah, the Exalted, and strive to use the blessings they have received in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, acknowledging their role in improving personal and societal welfare, or they can give in to their desires and disregard Islamic teachings. However, those who ignore Islamic principles must be ready to confront the repercussions of their actions in this life and the next, as no amount of objections or complaints will protect them from the results. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

The non-Muslims in Mecca, skilled in Arabic, realized that the Holy Quran was not the speech of a human being. Additionally, after spending forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood, they acknowledged that he was truthful. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

As Islam contradicted the desires of the non-muslims of Mecca and as they feared losing their leadership and social influence, they rejected Islam and strived hard to discourage others from accepting it also. One of the methods employed by them was to demand the punishment Allah, the Exalted, was threatening them with, to come immediately. But as Allah, the Exalted, always grants people respite, when the punishment did not come immediately, they falsely used this as evidence against the truthfulness of Islam. Chapter 13 Ar Ra’d, verse 6:

“They impatiently urge you to bring about evil before good…”

This was a foolish attitude, as they were aware of some of the past nations who disobeyed Allah, the Exalted, and how as a result, they were destroyed, yet the non-muslims of Mecca did not learn a lesson from their fate. Chapter 13 Ar Ra’d, verse 6:

“They impatiently urge you to bring about evil before good, while there has already occurred before them similar punishments [to what they demand]…”

In general, this verse promotes a mindset that discourages self-absorption, where individuals focus solely on their own lives and challenges. Those who adopt this perspective forfeit the chance to gain insights from historical events, their personal experiences, and the circumstances of those around them. Gaining knowledge from these aspects is one of the most effective ways to enhance one's behavior and prevent the repetition of past mistakes, ultimately leading to inner peace. For instance, watching affluent and renowned people misuse the blessings they have been granted, only to be burdened by stress, mental health issues, addiction, and even suicidal thoughts—despite fleeting moments of joy and luxury—offers a crucial lesson. It teaches observers to avoid misusing the blessings they have been granted, reinforcing the idea that true peace does not stem from material wealth or the satisfaction of every earthly desire. Similarly, seeing someone in poor health should encourage gratitude for one's own well-

being and promote its proper use before it is lost. Thus, Islam continually advises people to stay alert and conscious, rather than becoming so engrossed in their personal affairs that they overlook the wider world around them.

As mentioned earlier, Allah, the Exalted, always grants respite to people so that they can repent and reform their behaviour. If He immediately held everyone accountable for their actions, no one would succeed. Chapter 16 An Nahl, verse 61:

"And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature…"

And chapter 13 Ar Ra'd, verse 6:

"…And indeed, your Lord is full of forgiveness for the people despite their wrongdoing…"

One must therefore take advantage of the respite they have been granted by Allah, the Exalted, by repenting from their sins and reforming their character so that they achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly

placing everything and everyone within their life. Genuine repentance requires feeling remorse, asking for forgiveness from Allah, the Exalted, and from anyone who has been wronged, provided this does not cause additional issues. One must genuinely commit to not repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They should persist in sincerely obeying Allah, the Exalted, by properly utilizing the blessings He has bestowed upon them, as described in Islamic teachings. Chapter 13 Ar Ra'd, verse 6:

"…And indeed, your Lord is full of forgiveness for the people despite their wrongdoing…"

However, those who do not take advantage of the respite given to them and instead continue to disobey Allah, the Exalted, by misusing the blessings He has provided, should not be deceived into thinking that just because they have not faced punishment yet, or have not recognized it, they will escape punishment altogether. In this life, their mindset will hinder them from attaining a balanced mental and physical state, leading them to misplace everything and everyone in their lives. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to disobey Allah, the Exalted, they will wrongly attribute their stress to the wrong people and things in their lives, such as their relatives. By removing these good individuals from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who continue to misuse the blessings they have been granted, like the wealthy and famous, even if they seem to enjoy worldly pleasures. And as their attitude will prevent them from preparing for

their accountability on the Day of Judgement, their stress and punishment in the hereafter will be far worse. Chapter 13 Ar Ra’d, verse 6:

“…and indeed, your Lord is severe in penalty.”

Another method the non-muslims of Mecca employed in order to deter others from accepting Islam was to demand specific miracles from the Holy Prophet Muhammad, peace and blessings be upon him, in order to support his claim to Prophethood. Chapter 13 Ar Ra’d, verse 7:

“And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?"…”

When divine teachings highlighted that the Holy Prophets, peace be upon them, were indeed human, some would use this as evidence against the authenticity of Islam. Chapter 11 Hud, verse 31:

“And I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel…”

And chapter 13 Ar Ra’d, verse 7:

“…You are only a warner, and for every people is a guide.”

The function of a Holy Prophet, peace be upon them, is to clarify the divine code of conduct for humanity and serve as an ideal role model for them to emulate. Their purpose was never to dazzle people with miraculous feats, as the miracles granted to them by Allah, the Exalted, were confined to specific times and places and merely reinforced their message; they were not the essence of it. The core of their message throughout history has consistently been knowledge and clear proof. In the case of the Holy Prophet Muhammad, peace and blessings be upon him, the essence of his message was the Holy Quran and his exemplary character. The non-Muslims of Mecca, being proficient in the Arabic language, recognized that the Holy Quran could not be the words of a mere mortal. Furthermore, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before his declaration of Prophethood, they were aware that he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Furthermore, according to the unchanging tradition of Allah, the Exalted, if He had granted the non-Muslims of Mecca the miracle they sought and they continued to reject Islam, He would have utterly destroyed them. However, since Allah, the Exalted, did not wish to bring about their destruction, He opted not to fulfil their misguided requests. As a result, they would use this as evidence against the validity of Islam. Chapter 17 Al Isra, verse 59:

“And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

And chapter 13 Ar Ra’d, verse 7:

“…You are only a warner, and for every people is a guide.”

It is important to note that warnings will not benefit the one who fails to act on them, even if they verbally believe in them. Therefore, one must act on the warnings and good news granted to mankind through Islamic teachings so that they correctly use the blessings they have been granted. This will guarantee that they achieve a balanced mental and physical state, properly positioning everything and everyone in their lives while sufficiently

preparing for their accountability on the Day of Judgement. Consequently, this behaviour will result in peace of mind in both worlds.

In addition, a Holy Prophet, peace be upon them, does not force people towards right guidance, rather they show them the right path based on clear evidence and knowledge and then allow people to decide the path they wish to take in this world. Chapter 13 Ar Ra'd, verse 7:

"…for every people is a guide."

In general, it is a person's responsibility to effectively explain the distinction between the right and wrong choices in life to those around them, while also motivating them to pursue the right choices. Nevertheless, they cannot compel anyone to make choices. Individuals who do not grasp this truth will continually face frustration and disappointment towards those who opt for the wrong choices, and this feeling of sadness could possibly develop into depression if they do not realize that their role is not to coerce others into choosing the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who desire right guidance in life will react positively. Individuals yearning for peace in both worlds, even if it requires resisting earthly temptations, come to understand that managing one's desires in this life is a minor sacrifice for achieving peace in both worlds. Furthermore, these people recognize that satisfying every material desire does not result in genuine inner peace. This is clearly demonstrated by examining the lives of the wealthy and renowned.

Even though Allah, the Exalted, does not force right guidance on people, as this would nullify the purpose of life in this world, none the less, He will absolutely hold them accountable for their actions in both worlds. Holding people accountable requires the power and knowledge to do so. The discussion of the power of Allah, the Exalted, to resurrect and hold people accountable has been indicated in the previous verses. Allah, the Exalted, then indicates the other aspect required to hold people accountable: knowledge of their intentions, speech and actions. Chapter 13 Ar Ra'd, verse 8:

"Allah knows what every female carries and what the wombs lose [prematurely] or exceed…"

Anyone who contemplates this verse can conclude that it does not originate from a human. People tend to think similarly, and if an individual were to talk about the extent of their knowledge, they would not mention the topic addressed in this verse and other verses, as these would not come to mind. Rather, they would focus on other subjects, like their understanding of mathematics, business, or science. The mention of a concept in this

verse that would not typically arise in a human's discussion about knowledge clearly indicates that it is not authored by a human. Chapter 6 Al An’am, verse 59:

“And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.”

And chapter 13 Ar Ra’d, verse 8:

“Allah knows what every female carries and what the wombs lose [prematurely] or exceed…”

Not only does Allah, the Exalted, possess this knowledge, thereby indicating His infinite knowledge, which is required to hold people accountable, but He also controls all things within the universe, thereby indicating the other aspect of holding people accountable. Chapter 13 Ar Ra’d, verse 8:

“…And everything with Him is by due measure.”

Generally speaking, this also indicates that everything that occurs within the universe and the specific timings they occur are not random and have been decided by Allah, the Exalted. For example, the provision of the creation was allocated by Allah, the Exalted, over fifty thousand years before He created the Heavens and the Earth. This has been confirmed in a Hadith found in Sahih Muslim, number 6748. An aspect of obtaining peace of mind in this world is accepting that a person will only obtain the specific things decreed by Allah, the Exalted, in a specific amount and at a specific time. The one who fails to understand this will always be irritated as they will demand things from Allah, the Exalted, in a specific amount, way and time according to their desires. As a result, their irritation will encourage them to disobey Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will end up with an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and they will not be ready to face their accountability on the Day of Judgement. This will result in stress, problems, and challenges in both worlds, even if they experience some material comforts. In addition, this irritation can also drive an ignorant person to seeking the worldly things they desire through spiritual practices which have no foundation in Islamic teachings. As a result, they may well adopt beliefs about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, driven by their irritation of not obtaining the worldly things they desire according to their timetable. All of this can be avoided by accepting that Allah, the Exalted, alone decides what worldly thing a person obtains, how they obtain it, in what quantity they obtain and the specific time they obtain it. The one who understands this reality will fulfil their role in this world by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings, knowing He will grant them what is best, in the best way and at the best time. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

This behaviour will guarantee that they achieve a balanced mental and physical state, properly positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of Judgement. Consequently, this behaviour will result in peace of mind in both worlds. Chapter 13 Ar Ra’d, verse 8:

“Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure.”

As Allah, the Exalted, possesses full knowledge of the hidden aspects of pregnancy, He therefore also knows anything which is apparent or hidden, such as the intention of a person, which is a key aspect required to hold someone accountable with justice. Chapter 13 Ar Ra’d, verse 9:

“[He is] Knower of the unseen and the witnessed…”

To properly embrace the true belief regarding the infinite knowledge of Allah, the Exalted, it is essential to always keep in mind that the knowledge of Allah, the Exalted, is inherent, boundless, and has no beginning or end. In contrast, the knowledge of creation is always granted by Allah, the Exalted, limited in scope, and has both a beginning and an end. It is advisable to steer clear of discussions that go beyond this, as they often lead to futile debates that will not be addressed on Judgement Day. Instead, one should concentrate on Islamic matters that will be scrutinized on Judgement Day, such as one's business transactions.

Allah, the Exalted, not only possesses the knowledge to hold people accountable but He also possesses the power and authority to do so. Chapter 13 Ar Ra’d, verse 9:

"…the Grand, the Exalted."

After mentioning His knowledge over the hidden things, thereby indicating His knowledge of the intention of people, Allah, the Exalted, then mentions His complete knowledge of the speech of people, which is required to hold them accountable. Chapter 13 Ar Ra'd, verse 10:

"It is the same [to Him] concerning you whether one conceals [his] speech or one publicizes it…"

As Allah, the Exalted, knows every word a person utters and will hold them accountable in both worlds, they must guard their speech so that they only speak what is good and beneficial for them and others in both worlds. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2501, that whoever is silent is saved. This indicates that those who refrain from vain or sinful speech and only express positive words will be saved by Allah, the Exalted, in both worlds. It is crucial to grasp this concept, as the primary reason individuals will enter Hell is due to their words. This warning is highlighted in a Hadith from Jami At Tirmidhi, number 2616. In fact, a single evil word can cause a person to fall into Hell on Judgement Day. This is further confirmed in a Hadith from Jami At Tirmidhi, number 2314.

Speech can be categorized into three types. The first type is evil speech, which should be avoided at all costs. The second type is vain speech, which merely wastes time and can lead to significant regret on Judgement Day. Moreover, the initial step towards sinful speech often begins with vain speech. Therefore, it is wiser to steer clear of this type of speech. The last type is good speech, which should be spoken at the appropriate time. Considering these factors, it is advisable to eliminate two-thirds of speech from one’s life.

Furthermore, those who talk excessively will only reflect on their actions and the afterlife minimally, as this requires moments of silence. This lack of reflection hinders one from evaluating their deeds, which is essential for inspiring more righteous actions and genuine repentance from sins. Consequently, such individuals may find it difficult to improve their behaviour towards Allah, the Exalted, and people.

Excessive talking can lead one to engage in matters that do not concern them. This often results in difficulties for both themselves and others, including damaged relationships. Additionally, those who neglect to avoid irrelevant matters will not enhance their Islam. This caution is reiterated in a Hadith from Jami At Tirmidhi, number 2317.

Excessive talking often results in frequent arguments and disagreements, creating stress for both the speaker and those around them. In contrast, refraining from pointless and harmful speech can help maintain peace for the individual and those around them.

Moreover, individuals who talk excessively tend to engage in conversations that are entertaining and enjoyable. This can lead them to develop a mindset that shuns serious discussions, such as those about death and the afterlife. Consequently, they may fail to prepare properly for their accountability, resulting in significant regret and possible punishment.

All of these issues can be avoided if one chooses to remain silent regarding sinful and vain speech, opting instead to speak only positive words. Thus, a person who practices this kind of silence will be spared from difficulties in this life and from punishment in the next.

The knowledge of all three: intention, speech and actions are required to hold people accountable. Therefore, after indicating His knowledge of the hidden intentions and speech of people, Allah, the Exalted, then completes this discussion by mentioning His complete knowledge of the actions of all people. Chapter 13 Ar Ra'd, verse 10:

"…and whether one is hidden by night or conspicuous [among others] by day."

The one who truly understands the complete knowledge Allah, the Exalted, has of their intention, speech and actions will obtain excellence of faith, which has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence of faith is when one acts as if they can witness Allah, the Exalted, observing their outer and inner being at all times. A person who is aware of a strong authority observing them is unlikely to misbehave due to their respect. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, once counseled an individual to conduct themselves as if they were perpetually under the watchful eye of a virtuous person they admired. This guidance is recorded in a Hadith from Imam Tabarani's, Al Mu'jam Al Kabir, number 5539. Those who adopt this mindset will seldom sin and will consistently strive towards good actions. This perspective fosters a fear of Allah, the Exalted, serving as a barrier against the trials of this life and the torment of Hell in the afterlife. Such awareness not only helps one meet their obligations to Allah, the Exalted, but also motivates them to fulfill their duties to others. The highest expression of this is to treat others with genuine kindness. This individual embodies the Hadith in Jami At Tirmidhi, number 251, which states that one cannot be a true believer until they wish for others what they desire for themself.

This standard of excellence ensures that one acts with pure intentions, which is the inward foundation of Islam, as highlighted in the Hadith from Sahih Bukhari, number 1. Those who engage in good deeds and exhibit commendable behavior with the right intention—specifically, to please Allah, the Exalted—are assured of success. The more virtuous a person's actions, the more robust their faith grows, leading them to become a Muslim who is mindful and continually striving to enhance both their worldly existence and their hereafter in accordance with Islamic teachings.

Those who do not manage to act as if they are witnessing Allah, the Exalted, should focus on the second part of the advice from the Hadith quoted earlier, which is to genuinely believe that Allah, the Exalted, is always watching over them. Although this state is of a lower rank than that of someone who behaves as if they see Allah, the Exalted, it still serves as a powerful means of cultivating the true fear of Allah, the Exalted. As previously mentioned, this mindset will help prevent one from engaging in sinful behavior and will motivate them towards performing good deeds. According to the Holy Prophet Muhammad, peace and blessings be upon him, as recorded in Imam Tabarani's, Al Mu'jam Al Kabir, number 7935, those who strive to embrace this mentality will receive shade from Allah, the Exalted, on the Day of Judgement.

Embracing the awareness of the divine presence of Allah, the Exalted, not only deters sins and promotes good actions but also alleviates feelings of loneliness and depression. A person is seldom impacted by mental health challenges when they are consistently in the company of someone who loves and supports them. No one cares for creation more than Allah, the Exalted, and it is undeniable that He is the ultimate source of assistance. Thus, acting with excellence enhances one's faith, actions, emotional well-being, and the broader community.

A Muslim should steer clear of becoming like those who regard Allah, the Exalted, as the least significant observer of their actions. This represents a grave spiritual ailment that can lead to various sins and negative behaviors towards Allah, the Exalted, and His creation.

The individual who operates on a lower level while consistently recalling the divine vision will ultimately ascend to the higher level of excellence of faith, living as if they can always perceive Allah, the Exalted, who is continuously aware of their external and internal conditions. This way of living guarantees unwavering obedience to Allah, the Exalted, in every situation by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives, while also sufficiently preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

Both levels of excellence of faith are achieved when a person acquires and applies Islamic knowledge. The more they engage in this practice, the greater their awareness of the divine presence will become. Maintaining this behavior will subsequently result in the excellence of faith.

After discussing His complete knowledge of the intention, speech and actions of people, which is required to hold them accountable, Allah, the Exalted, then mentions His complete control over the creation. This is another aspect of holding people accountable, as the judge who cannot control others, cannot hold them accountable. Chapter 13 Ar Ra’d, verse 11:

“For each one are successive [angels] before and behind him who protect him by the decree of Allah…”

In general, the Holy Prophet Muhammad, peace and blessings be upon him, highlighted the infinite and supreme authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith indicates that no part of creation can assist a person unless it is the will of Allah, the Exalted. Likewise, the whole of creation cannot inflict harm on someone if Allah, the Exalted, does not permit it. This underscores that only what Allah, the Exalted, decrees occurs in the universe. It is important to understand that this guidance does not suggest one should avoid using means, such as medicine; instead, it implies that one can use these means as they have been created and granted by Allah, the Exalted, while also recognizing that Allah, the Exalted, is the ultimate decider of all outcomes. For instance, many ill individuals take medicine and recover from their ailments. On the other hand, there are those who take medicine and do not see any improvement. This illustrates that another factor affects the final result, specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

The individual who understands this recognizes that all events affecting them, which are not directly linked to their actions, were inevitable. Similarly, the worldly things they did not obtain were never meant to be theirs. It is essential to realize that no matter the final result, even if it goes against a person's desires, they should remain patient and sincerely believe that Allah, the Exalted, has chosen what is best for them, even if they cannot comprehend the reasoning behind the outcome. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

When one truly understands this truth, they stop relying on creation, realizing that they cannot inherently cause harm or provide benefit to them. Instead, they turn to Allah, the Exalted, seeking His help and protection through sincere obedience by fulfilling His commands, avoiding His prohibitions, and facing destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This motivates a Muslim to trust in Allah, the Exalted. It also instils the understanding that they should only fear Allah, the Exalted, as they recognize that creation cannot harm them without the will of Allah, the Exalted. Acknowledging that everything occurring in one's life and the universe originates from Allah, the Exalted, is part of understanding the Oneness of Allah, the Exalted. This subject is limitless and goes beyond merely superficially believing that there is none worthy of worship except Allah, the Exalted. When this belief is firmly rooted in one's heart, they will depend solely on Allah, the Exalted, knowing He is the only One capable of aiding them. They will submit to and obey Allah, the Exalted, in every facet of their life by correctly using the blessings He has granted them as outlined in Islamic teachings. In reality, a person obeys another in order to seek protection from harm or to gain some advantage. Only Allah, the Exalted, can provide this, making Him the only entity worthy of obedience and worship. If anyone chooses to obey another over Allah, the Exalted, it suggests they believe that this other can offer them some benefit or protect them from harm. This indicates a weakness in their faith. The source of all events is Allah, the Exalted, therefore Muslims should exclusively obey Him. Chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…”

Even though nothing happens within the universe without the permission of Allah, the Exalted, this does not mean people must adopt a passive attitude whereby they do not use the strength, resources and free will they have been granted to obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, or to correct the difficulties they face in life, as this passive attitude would nullify the purpose of life in this world. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

Thus, when a person faces any situation, such as a difficulty, it is crucial for them to make use of the resources given to them to tackle the issue, like seeking proper medical care when they are ill. Only after they have completely utilized the means provided by Allah, the Exalted, to resolve the situation should they resort to patience and trust, expecting help from Allah, the Exalted. This process is indeed supported by the Holy Quran, as the term used for asking for assistance from Allah, the Exalted, refers to seeking His help after making every effort to deal with the situation they are facing. It does not mean asking for help from Allah, the Exalted, without first

using the resources He has granted them to deal with the situation they encounter. Chapter 1 Al Fatihah, verse 5:

"It is You we worship and You we ask for help."

Allah, the Exalted, has established worldly means to be used, as outlined in Islamic teachings. Therefore, one should not act like a lifeless being by adopting a passive stance that results in overlooking the resources Allah, the Exalted, has granted them to tackle the issues they face, while expecting that Allah, the Exalted, will solve it for them without any personal effort. Chapter 13 Ar Ra'd, verse 11:

"…Indeed, Allah will not change the condition of a people until they change what is in themselves…"

In addition, this verse warns that when people change their obedience to Allah, the Exalted, to disobedience, thereby persisting on misusing the blessings they have been granted, they will face the consequences of their change in attitude and behaviour, as Allah, the Exalted, is fully aware of their intention, speech and actions and will therefore hold them accountable. Chapter 13 Ar Ra'd, verse 11:

"…And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any protecting friend."

Therefore, an individual who misuses the blessings bestowed upon them should not be deceived into thinking that the absence of immediate punishment, or their failure to recognize any punishment, implies that they will escape consequences altogether. In this life, their mindset will hinder them from attaining a harmonious mental and physical condition and they will misplace everything and everyone around them. Consequently, aspects of their life, including family, friends, career, and wealth, will transform into sources of stress. Should they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong entities and individuals in their lives, such as their spouse. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes those who persist in misusing the blessings they have been granted, such as the affluent and renowned, despite their apparent enjoyment of worldly pleasures. In addition, as their attitude will prevent them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 13 Ar Ra'd, verse 11:

"…And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any protecting friend."

In order to avoid this outcome one must remain steadfast on obeying Allah, the Exalted, by correctly using the blessings He has granted them as

outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life and preparing sufficiently for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. In addition, they must be convinced that as long as they remain steadfast on this behaviour, their condition of peace of mind will not change, unless they change their behaviour. Chapter 13 Ar Ra'd, verse 11:

"…Indeed, Allah will not change the condition of a people until they change what is in themselves…"

To cultivate a steadfast mindset, it is essential to embrace a robust faith. Such strong faith is crucial as it guarantees that an individual remains resolute in their obedience to Allah, the Exalted, regardless of the circumstances, whether in times of comfort or hardship. This strong faith is acquired through the study and application of the clear proofs and evidences present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which elucidate how sincere obedience to Allah, the Exalted, fosters tranquility in both worlds. Conversely, an individual who remains uninformed about Islamic teachings will develop a feeble faith. This individual is likely to disobey Allah, the Exalted, whenever their personal desires conflict, as they do not recognize that forsaking their desires in favor of obedience to Allah, the Exalted, results in peace of mind in both worlds. Consequently, it is imperative to attain certainty of faith through the acquisition and application of Islamic knowledge, ensuring steadfastness in obedience to Allah, the Exalted, at all times. This process entails utilizing the blessings one has been bestowed in accordance with Islamic principles. Such adherence will guarantee the attainment of peace of mind in both worlds, achieved through the

establishment of a balanced mental and physical state and by appropriately prioritizing individuals and elements within one's life.

Another aspect of the complete control Allah, the Exalted, has over the creation is that He alone provides provision for them. Chapter 13 Ar Ra'd, verse 12:

"It is He who shows you lightening, [causing] fear and aspiration, and generates the heavy clouds."

Through the weather, Allah, the Exalted, can send punishment, such as a storm, and He can grant life, through providing the conditions required for agriculture to thrive. This indicates that both life and death are under the full control of Allah, the Exalted, thereby indicating His ability to resurrect the dead and hold them accountable, as He possess the power to do so.

Furthermore, since Allah, the Exalted, is the sole Creator and Controller of life and death, as well as the Sustainer of all creation, He is the only One deserving of obedience. An individual who attends to certain aspects of another's provision, such as their accommodation, merits expressions of gratitude. Consequently, given that Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is both just and appropriate for individuals to express their gratitude towards Him. Gratitude that stems from one's intention entails performing actions solely to please Allah, the

Exalted. Those who act for alternative motives will not receive rewards from Allah, the Exalted. This caution is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not anticipate or desire any recognition or reward from others. Gratitude expressed verbally involves articulating positive words or choosing silence. Additionally, gratitude demonstrated through actions requires utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice results in an increase in blessings and ultimately fosters tranquility in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Moreover, when an individual owns an object, it is deemed appropriate and customary for them to utilize that object in any manner they choose. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the universe, including humanity, He alone determines what should transpire within the universe and what should not. Consequently, it is just for an individual to comply with the will of Allah, the Exalted, as He is the sole proprietor of the entire universe, encompassing all individuals.

In a similar vein, when one person lends an item they own to another, it is only just that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that an

individual possesses as a temporary loan rather than as a gift. Just like earthly loans, this loan is expected to be repaid. The sole means of repaying this loan is by utilizing these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are considered gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not confuse the temporal blessings that are merely a loan with the divine gifts of Paradise.

As the entire creation, except for mankind, have fully submitted to the obedience of Allah, the Exalted, they are in a state of balance and harmony. Chapter 13 Ar Ra'd, verse 13:

"And the thunder glorify [Allah] with praise of Him - and the angels [as well] from fear of Him…"

This balance and harmony is obvious when one observes the creation within the universe, such as the harmony of the rising and setting of the

Sun, and the different moon phases and the countless planets which remain in their orbit. This harmony is only achieved as they all fully submit to the obedience of Allah, the Exalted. This harmony is not observed amongst mankind as they do not submit to the obedience of Allah, the Exalted, unlike the rest of creation. Therefore, if one desires to achieve the harmony and balance they observe within the universe in their own life, they must follow the creation by sincerely obeying Allah, the Exalted, at all times, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. As indicated in verse 13, an aspect of obeying Allah, the Exalted, is glorifying and praising Him. Chapter 13 Ar Ra'd, verse 13:

"And the thunder glorify [Allah] with praise of Him - and the angels [as well] from fear of Him…"

One must acknowledge that all that Allah, the Exalted, selects for them is ultimately for the best, even if they do not perceive the wisdom underlying His commands, prohibitions, and decisions. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

By engaging in this behavior, one effectively avoids ascribing any negative qualities and things to Allah, the Exalted, which fundamentally embodies the act of glorifying Him.

Praising Allah, the Exalted, through one's intention entails solely acting with the aim of pleasing Allah, the Exalted. To praise Him through one's speech means to articulate what is good or to maintain silence. Furthermore, praising Him through one's actions requires utilizing the blessings one has received in manners that are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice will result in tranquility in both worlds by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in one's life.

But those who fail to obey Allah, the Exalted, and instead misuse the blessings He has granted them will face the consequences of their behaviour in both worlds. Chapter 13 Ar Ra'd, verse 13:

"…and He sends thunderbolts and strikes there with whom He wills while they dispute about Allah; and He is severe in assault."

Consequently, an individual who misuses the blessings bestowed upon them should not be deceived into thinking that the absence of immediate

punishment, or their failure to recognize any punishment, implies that they will escape punishment altogether. In this life, their mindset will hinder them from attaining a harmonious mental and physical condition and they will misplace everything and everyone in their life. Consequently, aspects of their life, including family, friends, career, and wealth, will transform into sources of stress. Should they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong entities and individuals in their lives, such as their spouse. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes those who continue to misuse the blessings they have been granted, such as the affluent and renowned, despite their apparent enjoyment of worldly pleasures. Furthermore, as their attitude obstructs their preparation for accountability on Judgement Day, they will face a harsher punishment in the afterlife. Chapter 13 Ar Ra’d, verse 13:

“…and He is severe in assault.”

In the ninth year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, a group from the tribe of Banu Amir came to visit him. Three men approached the Holy Prophet Muhammad, peace and blessings be upon him, with the intent to betray and kill him. Amir Bin Tufayl devised a plan to distract the Holy Prophet Muhammad, peace and blessings be upon him, allowing his malicious companion, Al Arbad, the chance to attack. However, when Al Arbad failed to execute the attack, Amir Bin Tufayl abandoned the scheme and resorted to verbally threatening the Holy Prophet Muhammad, peace and blessings be upon him. In response, the Holy Prophet Muhammad, peace and

blessings be upon him, prayed to Allah, the Exalted, to handle Amir Bin Tufayl on his behalf. After they left Medina, Amir scolded Al Arbad for not carrying out the attack, to which Al Arbad replied that every time he attempted to strike, he could only see Amir standing in front of the Holy Prophet Muhammad, peace and blessings be upon him. This was indeed a manifestation of divine protection. On their journey home, Amir developed an infection in his neck, which ultimately resulted in his death. Al Arbad, too, met his end when he was struck by lightning. In this regard, Allah, the Exalted, revealed chapter 13 Ar Ra'd, verse 13:

"And the thunder exalts [Allāh] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes there with whom He wills while they dispute about Allāh; and He is severe in assault."

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 66-80.

One should never plan to commit an evil act, as it will inevitably, in some form, come back to harm them. Even if the repercussions are postponed to the afterlife, they will ultimately confront them. For instance, the siblings of the Holy Prophet Yusuf, peace be upon him, sought to harm him because they craved the love, respect, and affection of their father, the Holy Prophet Yaqoob, peace be upon him. However, it is evident that their plotting only distanced them from what they truly wanted. Chapter 12 Yusuf, verse 18:

“And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting…”

The more a person schemes for evil, the more Allah, the Exalted, will distance them from their objectives. Even if they seem to attain what they want, Allah, the Exalted, will turn that the things they obtain into a curse for them in both this world and the next, unless they genuinely repent. Chapter 35 Fatir, verse 43:

“…but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”

As discussed earlier, as Allah, the Exalted, alone controls the affairs of the universe, He alone deserves to obeyed, worshipped and supplicated to for aid. Chapter 13 Ar Ra’d, verse 14:

“To Him [alone] is the supplication of truth….”

Therefore, the supplication to all other entities is therefore futile, as they do not possess the power to cause harm or provide benefit. Chapter 13 Ar Ra’d, verse 14:

"…And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error."

Furthermore, this verse goes beyond supplication and encompasses any form of obedience to the creation that leads to the disobedience of Allah, the Exalted. It is crucial to keep in mind that false gods, such as idols, are not the sole entities that individuals may worship and obey apart from Allah, the Exalted. In truth, anything that one obeys to in defiance of Allah, the Exalted—such as social media, fashion, culture, and individuals—reflects what they truly worship. Chapter 9 At Tawbah, verse 31:

"They have taken their scholars and monks as lords besides Allah…"

The scholars and religious figures from the people of the book were not worshipped; instead, they were obeyed in acts of defiance against Allah, the Exalted, and this obedience was considered a form of worship. This concept in Islam was similarly referenced concerning the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The vast majority of individuals have not participated in the worship of the Devil; nonetheless, they have been accused of such due to their obedience to him in defiance of Allah, the Exalted. Therefore, it is crucial to avoid obeying other entities in opposition to Allah, the Exalted, as this equates to worshipping those entities. If a person continues to disobey Allah, the Exalted, they will inevitably become subservient to other influences, including individuals, social media, fashion, culture, and their employers. Attempting to juggle multiple and unjust masters only leads to stress, as it is impractical to satisfy them all given their unpredictable nature. Just as an employee with several supervisors struggles to meet everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will find themselves burdened by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals may experience sadness, isolation, depression, and even suicidal thoughts, as their attempts to please their worldly masters fail to bring the satisfaction they sought. This outcome is evident when one observes others who behave in this manner, such as celebrities. Moreover, worshipping other entities by obeying them in the disobedience of Allah, the Exalted, will not offer any benefit in the hereafter, as these entities will not come to their aid in their time of need. Chapter 13 Ar Ra’d, verse 14:

“…And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error.”

In addition, this reality becomes clear to everyone when they encounter a genuine challenge that cannot be solved with the resources they have access to. Consequently, they frequently turn to One God, Allah, the Exalted. They refrain from calling upon multiple deities, as their spirit holds them back from doing so during times of crisis. This phenomenon is frequently depicted in films and television series, where a character, who may not even believe in God, seeks the help of One God in their hour of need. Despite the efforts of filmmakers to downplay religion, this truth continues to be portrayed quite regularly in the film industry. Chapter 13 Ar Ra'd, verse 14:

"To Him [alone] is the supplication of truth…."

This inherent urge to invoke One God, Allah, the Exalted, during times of desperation stems from the soul. The soul that was previously in the presence of Allah, the Exalted, and acknowledged His Lordship, Oneness, and complete authority and power over everything. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

One must pay attention to these moments, as they clearly indicate the Oneness of Allah, the Exalted. This attentiveness will inspire belief in Him for those who do not already believe, and it will motivate them to genuinely obey Him by correctly utilizing the blessings He has bestowed upon them as outlined in Islamic teachings, since peace and a successful outcome are found in this. This is something that one's soul affirms, particularly in times of hardship. Chapter 10 Yunus, verse 22:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed, they supplicate Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful.""

And chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

Chapter 13 Ar Ra'd, verse 14:

"To Him [alone] is the supplication of truth…"

In general, some Muslims tend to engage in religious rituals, particularly spiritual practices suggested by others that are not mentioned in the Holy Quran or by the Holy Prophet Muhammad, peace and blessings be upon him, to obtain material benefits like a spouse, a child, or a visa. While seeking worldly possessions is not forbidden in Islam, if one's intention behind performing these rituals is solely for material gain or if it takes precedence over seeking spiritual rewards, such as peace of mind in this life and the next, it can result in a loss in both worlds, especially in the afterlife, as they have not prioritized the hereafter in their intentions. Chapter 2 Al Baqarah, verse 200:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

Furthermore, as this verse suggests, when someone requests material possessions, they do so without understanding whether it is beneficial for them, as they lack the knowledge, insight and foresight to assess this. Consequently, what they are seeking might actually be detrimental to them in this life and could also lead to challenges in the afterlife. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

It is essential for Muslims to embrace humility before Allah, the Exalted, and acknowledge their ignorance and inability to foresee the future, rather than pretending to know what is best for themselves. Chapter 2 Al Baqarah, verse 200:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

Furthermore, having a worldly perspective on Islam is frowned upon, as one should focus on performing religious duties to please Allah, the Exalted, and attain tranquility in both this life and the hereafter. This was the mindset of the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. One should find contentment in whatever Allah, the Exalted, provides in this life, trusting that it is best for them, even if this is not immediately clear, and remain committed to using it in ways that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach alone leads to true peace of mind and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life and thus making it far superior to seeking specific worldly possessions while remaining unaware of their consequences. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

It is peculiar how a Muslim can accept medications from a doctor without specifically requesting them, trusting that the doctor has provided what is best for their mental and physical well-being. Yet, they often do not extend this same level of trust to Allah, the Exalted, as they insist on specific requests, believing they know what is best for themselves rather than relying on His wisdom and decisions. Therefore, a Muslim should acknowledge their limitations in knowledge and foresight, asking for general blessings in this life and the hereafter, while leaving the specifics to Allah, the Exalted, who understands what is truly best for each individual. This is why the good referenced in verse 201 is broad rather than narrow. The good mentioned in verse 201 encompasses anything that is utilized in ways that please Allah, the Exalted, as described in Islamic teachings, since this alone leads to goodness in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Anything that is misused in vain or sinful manners will never benefit a person and will only result in stress, challenges, and troubles in both worlds even if they encounter fleeting moments of enjoyment, as it will lead them to an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. In addition, as Allah, the Exalted, governs their affairs, including their spiritual heart, the abode of peace of mind, they will not be granted peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 13 Ar Ra’d, verse 14:

“To Him [alone] is the supplication of truth…”

While Allah, the Exalted, does respond to supplications, it is crucial to understand that His responses are based on His infinite wisdom and timing, as well as what is best for the individual making the supplication. Sadly, many people misinterpret the nature of supplicating to Allah, the Exalted, believing that He does not hear or answer them simply because they do not receive what they requested according to their own schedule and desires. Allah, the Exalted, and His boundless resources should never be viewed as a store where one can pay and obtain whatever they wish in their preferred manner and timing. It is essential to recognize that Allah, the Exalted, responds in a manner that is ultimately beneficial for the supplicant, even if this is not immediately clear to them. Often, individuals may request something that is not in their best interest or wish to eliminate something from their lives that is actually beneficial for them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Chapter 13 Ar Ra'd, verse 14:

"To Him [alone] is the call of truth…."

Regardless of how advanced a society may become or the extent of knowledge it acquires in various domains, both mental and physical aspects of humanity, it remains impossible to establish a code of conduct that completely aligns with human nature and addresses every situation, condition, and scenario that individuals or societies encounter during their existence on Earth. This endeavor is fundamentally unachievable, as humanity perpetually uncovers new insights into specific facets of human existence, such as the functions of different regions of the human brain, not to mention gathering sufficient understanding to formulate a perfect code of conduct that fosters peace and justice for both individuals and society. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing all of the past, present, and future. Thus, He is the only One qualified to provide humanity with a code of conduct, a standard that distinctly differentiates between good and evil, beneficial and harmful, and aids in attaining peace of mind. Historical records clearly demonstrate that when this divine code of conduct was effectively implemented in people's lives, it resulted in the proliferation of tranquility, justice, and peace within society. Chapter 13 Ar Ra'd, verse 14:

"To Him [alone] is the call of truth…."

Consequently, people should embrace and adhere to the divine guidelines provided to them, acknowledging it as the most advantageous for their welfare, even if certain elements may conflict with their personal desires. They should act like a wise patient who understands and complies with their doctor's medical recommendations, realizing that it is ultimately for their benefit, even when faced with unpleasant treatments and a rigid diet.

Chapter 13 Ar Ra'd, verse 14:

"To Him [alone] is the call of truth…."

One significant reason people fail to heed the call of Allah, the Exalted, is due to their tendency to blindly imitate the majority in their society. It is crucial to avoid following others without question, as societal norms often lead to the disobedience of Allah, the Exalted. When individuals see most people disregarding Islamic teachings, they may mistakenly assume that the majority's actions are correct, leading them to follow suit without critical thought. In reality, the majority's viewpoint is not always accurate. History has demonstrated that the prevailing opinion can be proven wrong with new evidence and understanding, as seen in the debunked belief that the Earth was flat. It is vital to avoid behaving like sheep by thoughtlessly conforming to the majority's views, as this can lead to poor decisions in both worldly and religious matters. Chapter 6 Al An'am, verse 116:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing."

And chapter 13 Ar Ra'd, verse 14:

“…And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error.”

Instead, people should use the reasoning and intellect given to them to assess each situation based on knowledge and evidence, enabling them to make informed choices, even if these choices differ from the common views of the majority. In fact, Islam strongly condemns the practice of blindly following others in religious matters for this reason and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Chapter 13 Ar Ra’d, verse 14:

“To Him [alone] is the call of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it

[thus]. And the supplication of the disbelievers is not but in error [i.e. futility].”

As the entire creation, except some of mankind, recognize this truth, they willingly obey and worship Allah, the Exalted, at all times. Chapter 13 Ar Ra’d, verse 15:

“And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.”

The creation willingly obey Allah, the Exalted, as they recognize He alone is worthy of worship and obedience. Chapter 41 Fussilat, verse 11:

“Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."”

As a result of their willing obedience to Allah, the Exalted, the universe is in perfect harmony and balance. For example, the planets within the universe remain on the path set by Allah, the Exalted. Any deviation from this would lead to chaos within the universe, which is clearly not the case. Therefore,

if people desire harmony and balance within their life, they must join the rest of creation by obeying Allah, the Exalted, willingly. This involves correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. But as this behaviour often contradicts the worldly desires of people, if they decide to disobey Allah, the Exalted, by misusing the blessings He has granted them, then they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will result in stress, challenges, and hardships in both worlds, even if they indulge in certain worldly luxuries. In addition, as Allah, the Exalted, controls the affairs of the universe they will be compelled to respond to face His decrees and judgements in every step of their existence. This compulsion will only increase their stress, troubles and difficulties in both worlds, as being compelled always contradicts one's desires. Chapter 13 Ar Ra'd, verse 15:

"And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion…"

Whereas, the one who willingly obeys Allah, the Exalted, will also face the inevitable situations He has decreed for them but due to their obedience, they will respond to times of ease with gratitude and times of difficulty with patience. Expressing gratitude through intention means acting solely to please Allah, the Exalted. Expressing gratitude through speech entails saying what is good or choosing to remain silent. Furthermore, expressing gratitude through actions involves utilizing the blessings one has received

in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice will result in additional blessings, peace of mind, and success in both this world and the hereafter by achieving a balanced mental and physical state and by appropriately positioning everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Furthermore, patience entails refraining from expressing complaints through words or actions while steadfastly adhering to the commands of Allah, the Exalted. It requires a belief that He selects what is ultimately best for them, even when this may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Thus, those who willingly submit to Allah, the Exalted, will behave appropriately in all circumstances. Consequently, they will receive the continuous support and mercy of Allah, the Exalted, which ultimately results in tranquillity in both worlds by achieving a harmonious mental and physical condition and by appropriately positioning everything and everyone in their

lives. This guidance is mentioned in a Hadith recorded in Sahih Muslim, number 7500.

Allah, the Exalted, then eliminates the false notion of polytheism which had been ignorantly adopted by the non-muslims of Mecca and many other generations throughout history. Chapter 13 Ar Ra'd, verse 16:

"Say, "Who is Lord of the heavens and earth?" Say, "Allah."…"

Upon observing the formation of the Heavens and the Earth, along with the myriad of perfectly balanced systems, it becomes evident that there is but One who has created and continues to sustain the universe. For instance, the ideal distance of the Sun from the Earth serves as a clear indication, as the Earth would be uninhabitable if the Sun were even slightly closer or further away. Likewise, the Earth has been designed in a manner that fosters a balanced and pure atmosphere, enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from

them. If days were extended, individuals would experience fatigue due to prolonged hours. Conversely, if nights were lengthened, there would be insufficient time for people to earn a living and pursue other valuable endeavors, such as acquiring knowledge. Should nights be shorter, individuals would struggle to get adequate rest, which is essential for optimal health. Alterations in the duration of days and nights would also impact agriculture, adversely affecting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems within the universe serves as a clear testament to the Oneness of Allah, the Exalted, as the existence of multiple deities would lead to conflicting desires, resulting in chaos within the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

When one examines the impeccably balanced water cycle, it unmistakably points to a Creator. Water evaporates from the sea, ascends, and subsequently condenses to form acidic rain that falls upon the mountains.

These mountains serve to neutralize the acidic rain, making it suitable for both people and animals. Any alteration to this flawlessly balanced system could result in catastrophic consequences for life on Earth. The salt present in the sea acts as a safeguard, preventing the remains of deceased creatures from polluting the ocean. Should the ocean become tainted, it would jeopardize marine life and the resulting impurities would also affect terrestrial life. The water in the oceans and seas is uniquely structured to support thriving sea life while simultaneously allowing heavy vessels to navigate its surface. A slight variation in the water's composition could disrupt this balance, leading to a scenario where either marine life flourishes or ships can traverse the waters, but not both simultaneously. Even today, maritime transport remains the predominant method for moving goods globally. Thus, this perfect equilibrium is crucial for sustaining life on our planet.

Evolution represents a type of mutation, which is inherently flawed. However, upon observing the myriad of species, one can see that they have been crafted in a perfectly balanced manner, enabling them to flourish in their respective environments. Take, for instance, the camel, which has been engineered to endure extreme temperatures and can go extended periods without water. They are ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat has been crafted in an exceptionally precise manner, ensuring that any impurities within its body are completely separated from the milk it

generates. Any combination of the two would render the milk unfit for consumption. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species is assigned a particular life span that ensures no one species can dominate the others. For instance, flies have a notably brief life span of 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population could become unbalanced, potentially overpowering all other species in the ecosystem. In contrast, other organisms with significantly longer life spans tend to produce only a limited number of offspring. This characteristic also helps to regulate their population. Such a balance cannot be merely coincidental, nor can it be fully accounted for by the theory of evolution. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. In ancient times, wind was vital for maritime travel, which remains the primary means of transporting goods globally to

this day. Winds are necessary for the movement of rainclouds to designated areas, ensuring the provision of water essential for life. A well-balanced wind system is evident on Earth; an absence of winds would result in disorder for life, while excessive winds would similarly disrupt the balance and lead to destruction. Likewise, rainfall is also finely tuned; insufficient rain can cause droughts and famine, whereas excessive rain can lead to devastating floods. Chapter 23 Al Mu'minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

Anyone who contemplates these impeccably balanced systems cannot reasonably refute the presence of a singular Creator who holds dominion over everything. Chapter 13 Ar Ra'd, verse 16:

“Say, "Who is Lord of the heavens and earth?" Say, "Allah.”…”

The non-Muslims of Mecca, who had faith in Allah, the Exalted, frequently ascribed human shortcomings to Him, like experiencing fatigue. Consequently, they regarded Allah, the Exalted, as if He were a worldly monarch. A worldly monarch cannot oversee the matters of his realm alone and thus designates assistants, like governors, to aid him in governing his kingdom. Due to this belief, many of these individuals started to worship

other entities, such as idols, to gain the favor of Allah, the Exalted. Chapter 39 Az Zumar, verse 3:

"…And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position."…"

This same idea has also been embraced by some Muslims. These Muslims invest their time, energy, and resources in seeking out spiritual individuals who are believed to have a unique connection to Allah, the Exalted, similar to how a governor is uniquely connected to a king. Their goal is to gain the favor of these spiritual figures so that they may intercede for them with Allah, the Exalted, much like a governor can intercede with the king for someone who has pleased him, often through gifts and exaggerated displays of respect and affection. These spiritual figures serve as gatekeepers between the general populace and Allah, the Exalted, which is in direct opposition to the teachings of Islam. The Holy Prophets, peace be upon them, did not function as gatekeepers. Instead, they provided guidance on how to attain the pleasure of Allah, the Exalted, without ever requesting any form of compensation from individuals, such as gifts. Consequently, a Muslim should seek Islamic knowledge from a qualified teacher and show them the respect they deserve, but they should not think that they need to worship individuals who seem spiritual to connect with and please Allah, the Exalted. Allah, the Exalted, alone possesses complete control and authority over the universe and is aware of everything that happens within it. Therefore, He does not require intermediaries and gatekeepers between Himself and humanity. This is a point that has been clearly articulated in the Holy Quran. For example, chapter 13 Ar Ra'd, verse 16:

“Say, "Who is Lord of the heavens and earth?" Say, "Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?"…”

And chapter 40 Ghafir, verse 60:

“And your Lord says, "Call upon Me; I will respond to you."…”

And chapter 2 Al Baqarah, verse 255:

“…*Who is it that can intercede with Him except by His permission?...”*

Furthermore, while intercession will take place on Judgement Day after Allah, the Exalted, grants permission, it is crucial that one does not ridicule its significance; otherwise, they risk being denied it. Ridiculing intercession reflects a complacent mindset where an individual neglects to utilize the blessings bestowed upon them as per Islamic teachings, yet still anticipates that someone else, like a family member or a spiritual guide, will rescue them on Judgement Day. Even if intercession is granted, their complacency may not save them from Hell, even if their punishment is lessened. It is vital

to understand that even a brief moment in Hell is utterly intolerable. Thus, one should believe correctly in the concept of intercession. This belief requires actively using the blessings they have received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, and then seeking intercession from others on Judgement Day. Chapter 13 Ar Ra'd, verse 16:

"…Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" …"

It is important to remember that false gods, like idols, are not the only things people may worship and obey instead of Allah, the Exalted. In reality, anything that someone obeys to in opposition to Allah, the Exalted—such as social media, fashion, culture, and people—shows what they truly worship. Chapter 36 Yaseen, verse 60:

"Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy."

The overwhelming majority of people have not engaged in the worship of the Devil; however, they have faced accusations of such due to their obedience to him in opposition to Allah, the Exalted. Thus, it is essential to refrain from obeying other entities in the disobedience of Allah, the Exalted, as this amounts to worshipping those entities. If an individual persists in

disobeying Allah, the Exalted, they will inevitably find themselves subservient to various influences, including individuals, social media, fashion, culture, and their employers. Striving to balance multiple and unjust masters only results in stress, as it is unrealistic to satisfy them all given their unpredictable nature. Just as an employee with several supervisors struggles to meet everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will become encumbered by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals will encounter feelings of sadness, isolation, depression, and even suicidal thoughts, as their efforts to please their worldly masters fail to yield the satisfaction they sought. This fundamental truth is clear to all when one observes the people that adopt this behaviour, such as celebrities. Chapter 13 Ar Ra'd, verse 16:

"…Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light?..."

Furthermore, worshipping other entities by obeying them in the disobedience of Allah, the Exalted, will not provide any advantage in the hereafter, as these entities will not come to their assistance in their time of need. Chapter 13 Ar Ra'd, verse 16:

"…Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?"…"

If multiple deities existed, each would control and manage their own creation and this would inevitably clash with the control and management of another deity's creation, leading to chaos within the universe. Chapter 23 Al Mu'minun, verse 91:

"Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allāh above what they describe [concerning Him]."

And chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

As this is clearly not the case, it indicates the presence of a single God and Controller, Allah, the Exalted. Chapter 13 Ar Ra'd, verse 16:

"Say, "Allah is the Creator of all things, and He is the One, the Prevailing.""

An individual who looks after specific aspects of another's provision, such as their accommodation, deserves expressions of gratitude. Therefore, since Allah, the Exalted, has granted every blessing in this universe to humanity, it is both fair and fitting for individuals to show their appreciation towards Him. Gratitude that arises from one's intention involves performing actions solely to please Allah, the Exalted. Those who act for different motives will not earn rewards from Allah, the Exalted. This warning is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. A clear sign of a genuine intention is that a person does not expect or wish for any acknowledgment or reward from others. Gratitude expressed verbally includes articulating positive words or opting for silence. Furthermore, gratitude shown through actions necessitates using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately promotes peace in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Furthermore, when a person owns an item, it is considered fitting and traditional for them to use that item in any way they prefer. Given that Allah, the Exalted, is the Creator, Owner, and Sustainer of everything that exists in the universe, including humanity, He alone has the authority to dictate what should occur within the universe and what should not. Therefore, it is

only fair for an individual to adhere to the obedience of Allah, the Exalted, as He is the exclusive owner of the entire universe, which includes all individuals.

In the same manner, when one individual lends an item they own to another, it is only fair that the borrower utilizes the item according to the owner's wishes. Allah, the Exalted, has granted every blessing that a person possesses as a temporary loan rather than as a gift. Similar to earthly loans, this loan is expected to be repaid. The only way to repay this loan is by using these blessings in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. On the other hand, since the blessings of Paradise are regarded as gifts, individuals will have the liberty to enjoy them as they see fit. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not conflate the temporal blessings that are merely a loan with the divine gifts of Paradise. Chapter 13 Ar Ra'd, verse 16:

"Say, "Allah is the Creator of all things, and He is the One, the Prevailing.""

Therefore, as Allah, the Exalted, alone created and controls the matters of the universe, He alone deserves to be obeyed and worshipped. This involves correctly using the blessings He has granted a person as outlined in Islamic teachings. As a result, this person will be granted the strength to prevail over every situation they encounter, whether times of ease or difficulty, so that they achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Just like Allah, the Exalted, provides provision for the creation, such as the rain needed for agriculture, He provides mankind with divine guidance which also comes from the Heavens in the form of divine revelation. Chapter 13 Ar Ra'd, verse 17:

"He sends down from the sky, rain…"

Each person takes and acts on divine guidance according to their desire to achieve peace of mind in both worlds. Chapter 13 Ar Ra'd, verse 17:

"He sends down from the sky, rain, and valleys flow according to their capacity…"

The more one accepts and acts upon divine guidance, the more they will correctly use the blessings they have been granted as outlined in Islamic teachings. As a result, the more peace of mind they will achieve through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. But as the divine code of conduct granted by Allah, the Exalted, often challenges the worldly desires of people, some of them will reject and oppose it according to their strength. As these people often possess worldly resources, such as wealth and social influence, they will appear superior and dominant, just like foam which rises to the top of water. Chapter 13 Ar Ra'd, verse 17:

"…and the torrent carries a rising foam…"

Divine guidance acts as a purifier of the intentions, speech and actions of people so that they can correctly obey Allah, the Exalted, by using the blessings He has granted them as outlined in Islamic teachings. In addition, this purification process brings out the corruption hidden in the hearts of people, whose only aim in life is to pursue their worldly desires, just like the foam which rises to the surface of the water. Finally, divine guidance purifies a society by separating evil practices from the good ones so that they can adhere to the right path which leads to peace and justice spreading within their homes and the wider society and so that they can avoid misusing the blessings they have been granted, which only leads people to adopting an unbalanced mental and physical state and causes them to misplace everything within their life thereby causing them stress and trouble on an individual and societal level. Chapter 13 Ar Ra'd, verse 17:

“…and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood…”

As the truth and right path, which leads to peace of mind and justice, involves controlling one’s worldly desires, those whose only aim in life is to pursue their worldly desires, will challenge the truth of divine guidance anyway they can.

Generally, when an individual opts for a different route than their contemporaries, it can trigger feelings of inadequacy in others concerning their own choices, particularly if those choices prioritize personal desires over obedience to Allah, the Exalted. As a result, this may lead to criticism directed at those who remain resolute in their faith, often from family members.

Additionally, societal factors such as social media, fashion trends, and cultural norms frequently exert pressure on individuals who uphold Islamic values. The advocacy of Islam is often perceived as a hindrance to their aspirations for wealth and social status. Areas that Islam critiques typically resist the integration of Islamic principles and discourage Muslims from practicing their faith. This significantly contributes to the widespread anti-Islamic sentiments observed across various platforms, including social media.

Moreover, individuals who endeavor to follow Islamic principles, which promote moderation in personal desires and the responsible use of the blessings bestowed upon them, often face resistance and criticism from those who engage in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These critics frequently seek to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle driven by unchecked desires. They often focus on particular aspects of Islam, such as the dress code for women, in an attempt to diminish its attractiveness. However, discerning individuals can readily recognize the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not extend the same level of scrutiny to other important professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, juxtaposed with their silence regarding other dress codes, highlights the fragility and lack of depth in their arguments. Ultimately, it is the fundamental tenets of Islam and the disciplined conduct of its followers that provoke these various assaults on Islam, prompting them to criticize it in any way they can.

Irrespective of the resources these people possess their efforts to removing divine guidance from their society will never succeed, as they cannot overpower Allah, the Exalted, and the guidance He has granted mankind. Rather, their efforts and man-made codes of conduct will be overpowered by divine guidance so that anyone who desires right guidance will be able to find and act upon it. Chapter 13 Ar Ra’d, verse 17:

“…As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.”

As their struggle is against Allah, the Exalted, they will never prevail over the truth of Islam, a fact that history has clearly demonstrated. Numerous individuals, organizations, and industries have risen and fallen, attempting to eradicate Islam from society through various methods, including politics, conflict, propaganda, and social media. Nevertheless, Islam remains steadfast and will continue to do so until the Day of Judgement. Their efforts to eliminate Islam are as senseless as trying to extinguish the light of the Sun by blowing at it. Chapter 9 At Tawbah, verse 32:

“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.”

The teachings of Islam have been completed and presented to humanity. It is now the choice of individuals to seek tranquility in both this life and the hereafter by engaging with its teachings and implementing them, as this will guarantee a harmonious mental and physical condition, allowing them to appropriately prioritize all aspects of their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Chapter 13 Ar Ra’d, verse 18:

“For those who have responded to their Lord is the best [reward]…”

But those who choose to cling to their worldly desires are likely to misuse the blessings bestowed upon them. As a result, they will experience an imbalance in their mental and physical well-being and misplace everything and everyone in their lives. Consequently, every aspect of their life, including family, friends, career, and wealth, will turn into sources of stress. Should they continue to disobey Allah, the Exalted, they will unjustly attribute their stress to others, like their spouse. By removing these positive influences from their lives, they risk exacerbating their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes individuals who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. And as their attitude prevents them from preparing for their accountability on the Day of Judgement, their stress and punishment in the hereafter will be far worse and they will not be granted anymore opportunities to reform their behaviour nor will anyone or anything save them from facing the consequences of their actions. Chapter 13 Ar Ra’d, verse 18:

“…but those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”

Thus, an individual should fully embrace and follow Islamic principles for their own benefit, even if it goes against their personal desires. They should act like a wise patient who heeds their doctor's medical advice, understanding that it is in their best interest, even when confronted with unpleasant treatments and a strict diet. Just as this diligent patient will attain good mental and physical health, so too will the person who accepts and practices Islamic teachings. This is because Allah, the Exalted, possesses the unparalleled knowledge and wisdom necessary to help a person achieve a balanced mental and physical state and to properly organize everything and everyone in their life. Society's understanding of human mental and physical conditions will always be insufficient to reach this goal, no matter how much research is conducted. This limitation exists because such understanding cannot solve every problem individuals face in life. It cannot avert all types of mental and physical stress, nor can it guarantee effective management of all life aspects due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has complete knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when comparing those who embrace the blessings granted to them in line with Islamic principles to those who do not. Chapter 13 Ar Ra'd, verse 19:

"Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding."

While numerous patients may not fully grasp the scientific rationale behind their prescribed treatments and consequently blindly rely on their doctors, Allah, the Exalted, encourages individuals to reflect on the teachings of

Islam to understand the beneficial effects it can have on their lives. He does not seek blind acceptance of Islamic teachings; instead, He wishes for individuals to recognize its truth through evident proof. However, this requires engaging with the teachings of Islam with an open and unbiased perspective. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with the principles outlined in Islamic teachings. Chapter 13 Ar Ra’d, verse 19:

“…They will only be reminded who are people of understanding.”

As Islam is a practical code of conduct which effects every situation a person faces and every blessing they interact with, Allah, the Exalted, then explains some of the characteristics and behaviour of the one who recognises that only Islam leads to peace of mind in both worlds. Chapter 13 Ar Ra'd, verse 20:

"Those who fulfill the covenant of Allah and do not break the contract."

The covenant of Allah, the Exalted, every person took before coming to this world, and was reaffirmed by every muslim in this world, involves sincerely obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." …"

The one who fulfils this covenant will ensure they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their

accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds.

Chapter 13 Ar Ra'd, verse 20:

"Those who fulfill the covenant of Allah and do not break the contract."

The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 2749, that breaking promises is a sign of hypocrisy. The most significant promise that a Muslim has made is with Allah, the Exalted, which was established upon accepting Him as their Lord and God. This commitment entails adhering to His commands, avoiding His prohibitions, and confronting destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Furthermore, all other promises made to individuals must also be honored, unless there is a legitimate excuse, particularly those made by a parent to their children. Failing to keep promises only instills poor character traits in children and leads them to believe that deceitfulness is an acceptable quality to possess. In a Hadith recorded in Sahih Bukhari, number 2227, Allah, the Exalted, declares that He will oppose anyone who makes a promise in His name and subsequently breaks it without a valid reason. How can someone who has Allah, the Exalted, as an adversary on

Judgement Day hope to achieve success? It is generally wiser to avoid making promises to others whenever possible. However, when a promise is made, one must exert considerable effort to fulfill it.

An aspect of fulfilling one's covenant with Allah, the Exalted, is fulfilling the rights of one's relatives. Chapter 13 Ar Ra'd, verse 21:

"And those who join that which Allah has ordered to be joined…"

Allah, the Exalted, consistently provides comprehensive guidance in the Holy Quran. In this context, Allah, the Exalted, frequently emphasizes the importance of treating one's relatives with kindness, as adhering to this singular piece of advice can lead to prosperity, peace, and justice within society. If every individual were to treat their relatives with mercy, there would be no need for assistance from external sources. This approach would guarantee that every member of each family unit receives kindness, in the form of physical, emotional and financial support, which would subsequently yield a beneficial impact on the broader society.

It is imperative to support one's relatives in all matters deemed commendable in Islam and to caution them against actions that are considered blameworthy. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

Sadly, numerous Muslims in contemporary society overlook this guidance and choose to assist others based on their personal connections, regardless of whether the assistance provided is good or bad. A Muslim is obligated to follow the directive in the following verse and should therefore only support their relatives in matters that are directly related to the genuine obedience of Allah, the Exalted. Chapter 2 Al Baqarah, 83:

"…*Do not worship except Allah; and to parents do good and to relatives…"*

One should assist their family members according to their capabilities, which encompasses emotional, physical, and financial support. This is most effectively accomplished when individuals treat others in the manner they themself wish to be treated. This is in fact, the definition of a true believer according to the Hadith found in Sahih Bukhari, number 13. Furthermore, one should not concern themselves with the standards and definitions of a good relative as defined by society, fashion and culture, since these often conflict with the standards and definitions established by Islam. Instead, individuals ought to fulfill the rights of their relatives in accordance with Islamic teachings for the sake of Allah, the Exalted, regardless of whether they are deemed a good relative by their family or not. Ultimately, a Muslim must never sever connections with their relatives for worldly reasons, as the Holy Prophet Muhammad, peace and blessings

be upon him, cautioned in a Hadith recorded in Sahih Bukhari, number 5984, that those who cut ties with their relatives for worldly matters will not enter Paradise. Moreover, while a Muslim may sever ties with a relative for religious reasons, it is still preferable to maintain those connections by assisting them in good deeds and advising them against wrongdoing, as this may inspire the relative to genuinely repent from their misguidance. Chapter 13 Ar Ra'd, verse 21:

"And those who join that which Allah has ordered to be joined and fear their Lord…"

Furthermore, since Islam serves as a complete code of conduct, it is essential to uphold both the rights of Allah, the Exalted, and those of fellow human beings. Sadly, many Muslims excel in observing the rights of Allah, the Exalted, such as performing the obligatory prayers, yet they often neglect the rights owed to others, mistakenly believing these are of little importance. Those who commit injustices against others will ultimately face retribution on Judgement Day, even if they manage to evade it in this life. The oppressor will be compelled to transfer their good deeds to their victims, and if necessary, they will bear the weight of their victim's sins until justice is achieved. This could result in the oppressor facing damnation in Hell on Judgement Day. This vital admonition is underscored in a Hadith from Sahih Muslim, number 6579. Chapter 13 Ar Ra'd, verse 21:

"…and are afraid of the evil of [their] account."

To prevent this result, it is essential to uphold the rights of Allah, the Exalted, and people in accordance with Islamic teachings.

Chapter 13 Ar Ra'd, verse 21:

"And those who join that which Allah has ordered to be joined and fear their Lord…"

When someone violates their covenant of obeying Allah, the Exalted, it leads to the mistreatment of the relationships they have with others, including relatives, friends, employees, employers, neighbors, and so on. It is the reverence for Allah, the Exalted, and the commitment to the covenant made with Him that stops individuals from wronging others. The government can only do so much to prevent crime. Justice and peace can only exist in a society where the fear of Allah, the Exalted, is present. This fear ensures that individuals do not harm others and instead motivates them to uphold the rights of others as per Islamic teachings. This truth becomes clear when one examines societies that have forsaken faith compared to those in history that embraced Islamic teachings and held the fear of Allah, the Exalted. When the connections between individuals, families, communities, and nations are not properly maintained, it impacts every aspect of human interaction, including financial, political, and social dimensions. The result of this is the widespread corruption seen on a global scale. Chapter 2 Al Baqarah, verse 27:

“…Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth…”

Chapter 13 Ar Ra’d, verse 21:

“And those who join that which Allah has ordered to be joined…”

Allah, the Exalted, has ordered joining one’s verbal declaration of faith with actions and made this the condition of obtaining success in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Joining one’s verbal declaration of faith in Allah, the Exalted, with actions involves correctly using the blessings He has granted them as outlined in Islamic teachings. This will ensure that they attain a balanced state of mind and body, properly aligning all elements and people in their lives, while

adequately preparing for their accountability on the Day of Judgement. As a result, this behaviour will lead to peace in both worlds. Chapter 13 Ar Ra'd, verse 21:

"And those who join that which Allah has ordered to be joined…"

But those who fail to connect their verbal declaration of faith with actions will inevitably misuse the blessings they have been granted. Consequently, every aspect of their existence, including family, friends, career, and wealth, transforms into a source of anxiety. Should they continue to defy Allah, the Exalted, they will misplace their blame on the wrong individuals and things in their lives, like their relatives, for their distress. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially leading them into depression, substance abuse, and even thoughts of suicide. This outcome becomes apparent when one observes those who consistently misuse the blessings bestowed upon them, such as the affluent and renowned, despite their apparent enjoyment of material comforts. As this behaviour prevents them from preparing practically for their accountability on Judgement Day, their punishment in the hereafter will be far worse. In fact, the one who fails to join their verbal declaration of faith with actions is in great danger of leaving this world without their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive vital elements like sunlight will perish, so too can a person's faith perish if it is not sustained by acts of obedience. This represents the most significant loss. Chapter 13 Ar Ra'd, verse 21:

“And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account.”

The fear of Allah, the Exalted, which is also known as piety, entails utilizing the blessings one has received in accordance with the guidance provided in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to achieving tranquillity in both this life and the hereafter. Thus, piety guarantees a harmonious mental and physical condition, allowing individuals to appropriately prioritize everything and everyone in their lives while also preparing for their accountability on the Day of Judgement.

Moreover, a component of piety involves refraining from certain lawful actions due to the concern that they may lead to unlawful behaviour. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Allah, the Exalted, did not merely say to avoid crossing His limits; rather, He emphasized that people should not even come close to them. This guidance is reiterated throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise and advised him to stay away from the tree

altogether, even though it was permissible to approach it. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

Numerous instances show that legality does not imply that one should engage in an action. Some lawful activities, particularly those that are vain, should be shunned as they can lead to unlawful behavior. For instance, while vain talk is not deemed sinful, it can result in sins like backbiting and dishonesty. Similarly, vain expenditure of wealth can lead to wastefulness, which is considered a sin. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

The vast majority of individuals who have strayed from the right path did so through a gradual process. For instance, they initially engaged with unlawful matters without participating in them, and over time, they were gradually encouraged and tempted to get involved in those unlawful activities. For example, a person who spends time with those who consume alcohol is more likely to eventually drink it than someone who does not associate with drinkers. This mindset of steering clear of certain lawful

things, particularly vain matters, is something that the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith found in Jami At Tirmidhi, number 2451. In fact, he stated that a person cannot attain piety, meaning they cannot consistently use the blessings they have been given in accordance with Islamic teachings, until they forsake some lawful things out of fear that it may lead them to the unlawful. Therefore, one must be particularly vigilant not only in avoiding unlawful things but also in steering clear of certain lawful things, especially vain matters, out of concern that it may eventually lead them to the unlawful. This will help ensure they remain steadfast in their sincere obedience to Allah, the Exalted, which involves correctly utilizing the blessings they have received, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, which is the core of righteousness and brings peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”

Those who do not grasp the significance of respecting the boundaries set by Allah, the Exalted, tend to indulge excessively in permissible activities, particularly vain ones. This behavior heightens the likelihood of engaging in forbidden actions and leads to the misappropriation of the blessings they have received. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both

worlds, even if they experience some material comforts. Ultimately, they cannot escape the authority and might of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 13 Ar Ra’d, verse 21:

“…and are afraid of the evil of [their] account.”

In a Hadith from Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that anyone whose deeds are scrutinized by Allah, the Exalted, on Judgement Day will face punishment.

Muslims must recognize that while enjoying the lawful pleasures of this world is not forbidden, it can often lead to unlawful actions. For instance, engaging in vain talk is typically the first step toward sinful speech. Moreover, the more one indulges in unnecessary lawful activities, the longer their accountability will be on Judgement Day. It is crucial to remember that Judgement Day will be a challenging time. For instance, the Sun will be brought within two miles of creation, as confirmed in a Hadith from Jami At Tirmidhi, number 2421. While awaiting their accounting and during their final judgment, Hell will be directly in front of them. Thus, the longer one's accountability lasts, the more stress they will experience. Although a Muslim may receive forgiveness and salvation from Allah, the Exalted, the extended duration of their accountability will still result in greater stress. Given that Judgement Day will last fifty thousand years, according to the Holy Quran, it is illogical to indulge in a few decades of lawful pleasures if it leads to a challenging accountability on a day that will be so prolonged. Chapter 70 Al Ma'arij, verse 4:

"…during a Day the extent of which is fifty thousand years."

Leading a simple life is the best approach to reduce one's accountability on the Day of Judgement. This is the reason why the Holy Prophet

Muhammad, peace and blessings be upon him, recommended in a Hadith from Sunan Ibn Majah, number 4118, that simplicity is part of faith. A simple life allows poorer Muslims to enter Paradise five hundred years before wealthier Muslims, as their accounting will be lighter. This is supported by a Hadith in Sunan Ibn Majah, number 4122. Considering that most people do not live beyond 80 years, is it wise to live indulgently if it results in a delay of five hundred years in entering Paradise? This is under the assumption that one enters Paradise directly without prior punishment in Hell.

Muslims should always keep in mind that indulging in lawful worldly pleasures leads to increased stress in this life and distracts them from preparing for the hereafter. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. In contrast, those who live simply, acquiring and using worldly goods according to their needs and responsibilities without waste or extravagance, will find peace of mind and body through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while preparing adequately for their accountability on the Day of Judgement. It is clear which path is the most beneficial. Chapter 13 Ar Ra'd, verse 21:

"…and are afraid of the evil of [their] account."

As obeying Allah, the Exalted, by using the blessings He has granted a person often contradicts their worldly desires, they must adopt patience. Chapter 13 Ar Ra'd, verse 22:

"And those who are patient…"

Staying steadfast in obeying Allah, the Exalted, can be challenging when one sees most of society disobeying Him by misusing the blessings they have received. Therefore, it is crucial to avoid following others blindly, as the prevalent behaviour in society often leads to the disobedience of Allah, the Exalted. When individuals notice that the majority of society is neglecting Islamic teachings, they might assume that the majority's actions are correct and consequently follow them without any critical thought. However, the majority's opinion is not always right. History has demonstrated that what the majority believed to be true can later be disproven by new evidence and knowledge, such as the misconception that the Earth was flat. It is vital to avoid behaving like sheep by thoughtlessly conforming to the majority's views, as this can lead to poor decisions in both worldly and religious matters. Chapter 6 Al An'am, verse 116:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing."

Instead, people should use the reasoning and intellect given to them to assess each situation based on knowledge and evidence, enabling them to make informed choices, even if these choices differ from the common views of the majority. In fact, Islam strongly condemns the practice of blindly following others in religious issues for this reason and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In order to remain firm on the obedience of Allah, the Exalted, one must adopt strong faith. A strong faith is essential for staying committed to obeying Allah, the Exalted, in every circumstance, whether in good times or bad. Chapter 13 Ar Ra’d, verse 22:

“And those who are patient…”

This profound faith is cultivated by comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, brings tranquillity in this life and the hereafter. Conversely, those who lack knowledge of Islamic principles will possess weak faith, making them more

susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure the reality that surrendering their desires in favour of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Therefore, it is vital for individuals to fortify their faith through the pursuit of Islamic knowledge and its application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails properly utilizing the blessings they have been bestowed, as outlined by Islamic teachings, ultimately leading to a harmonious mental and physical state and the appropriate prioritization of all aspects of their lives.

The foundation of one's obedience of Allah, the Exalted, is their intention, which must always be to please Allah, the Exalted. Chapter 13 Ar Ra'd, verse 22:

"…seeking the countenance of their Lord…"

The one who performs good deeds for any other reason, will not receive any reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. One must always remember that just like the outward foundation of Islam is earning and utilizing the lawful, the inward foundation of Islam is their intention. If one's foundation is corrupt then everything they do will be corrupt and rejected by Allah, the Exalted.

Allah, the Exalted, then mentions the central pillar of actions, on which all other actions revolve around. Chapter 13 Ar Ra'd, verse 22:

"…and establish prayer…"

Establishing the obligatory prayers involves fulfilling them with all their required conditions and etiquettes, including performing them punctually. The establishment of obligatory prayers is frequently mentioned in the Holy Quran, as it serves as the most significant practical demonstration of one's faith in Allah, the Exalted. Moreover, since the daily prayers are distributed throughout the day, they serve as a continual reminder of the Day of Judgement and help in preparing for it, with each phase of the obligatory prayer linked to Judgement Day. Consequently, they are considered the fundamental pillar of all virtuous deeds. When one stands upright, this reflects how they will stand before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

"Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?"

When they bow, it serves as a reminder of the numerous individuals who will face criticism on Judgement Day for failing to bow to Allah, the Exalted, throughout their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique also encompasses the failure to fully submit to the obedience of Allah, the Exalted, in every facet of life. When an individual prostrates in prayer, it serves as a reminder of how people will be called to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not properly prostrate to Him throughout their earthly lives, which entails obeying Him in all areas of their existence, will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

When a person kneels in prayer, it serves as a reminder of how they will be positioned before Allah, the Exalted, on the Day of Judgement, apprehensive about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

The individual who prays while considering these elements will perform their prayers correctly. This will, in turn, guarantee that they genuinely obey Allah, the Exalted, during the intervals between prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

As indicated by the next part of verse 22, this obedience requires utilizing the blessings one has received in manners that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 13 Ar Ra'd, verse 22:

"…and spend from what We have provided for them secretly…"

Correctly using the blessings one has been granted as outlined in Islamic teachings, such as their wealth, secretly, ensures sincerity to Allah, the Exalted, the importance of which has been discussed earlier. It is crucial to remember that the one who performs good deeds for any reason except to please Allah, the Exalted, will not obtain reward from Him in either this world or the next. This has been warned in a Hadith found in Jami At

Tirmidhi, number 3154. But the one who is firm on their sincerity and desires to encourage others to act in the same way, thereby receiving the same reward as those who follow them in good things, which is confirmed in a Hadith found in Jami At Tirmidhi, number 2674, can correctly use the blessings they have been granted, such as their wealth, publicly. Chapter 13 Ar Ra'd, verse 22:

"…and spend from what We have provided for them secretly and publicly…"

As obeying Allah, the Exalted, includes one's dealings with people, they must not reply to the evil of people with evil. Chapter 13 Ar Ra'd, verse 22:

"…and prevent evil with good…"

One should recognize that since people are imperfect, they will inevitably make mistakes. Just as one hopes for forgiveness from Allah, the Exalted, they should also be willing to forgive others. In simple terms, the way one treats others reflects how they will be treated by Allah, the Exalted. It is unwise to refuse to forgive others while hoping for the forgiveness of Allah, the Exalted. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

It is crucial to understand that forgiving others and trusting them without question are not the same. One is urged to forgive for the sake of Allah, the Exalted, but it is also essential to take precautions to prevent being harmed by the abuser again. This means they should modify their behavior to safeguard themselves, ensuring that they are not harmed again, while still treating others in line with Islamic teachings.

Chapter 13 Ar Ra’d, verse 22:

“…and prevent evil with good…”

And chapter 25 Al Furqan, verse 63:

“…and when the ignorant address them [harshly], they say [words of] peace.”

When individuals behave foolishly with them, one should not respond in kind. Instead, they should exhibit patience and treat these individuals with kindness, through their words and actions. They should recognize that the most effective response to a foolish person is to leave them undisturbed, as retaliating in a negative manner only encourages them further. This does not imply that they do not defend themselves, as Islam allows for this, but they embrace humility without showing weakness. They prefer not to squander their time on those who seek conflict. Ignorance is an undesirable trait in Islam and is one of the reasons why pursuing knowledge is an obligation for all Muslims. This is supported by a Hadith found in Sunan Ibn Majah, number 224. The ignorant often commit sins without even being aware of it; therefore, one should steer clear of such individuals and this trait by dedicating time to studying the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, and strive to incorporate these teachings into their lives through their actions. Chapter 39 Az Zumar, verse 9:

“…Say, "Are those who know equal to those who do not know?"…”

The Holy Quran clearly states that a person lacking knowledge cannot achieve genuine piety. Chapter 35 Fatir, verse 28:

“…Only those fear Allah, from among His servants, who have knowledge…”

This is due to the fact that knowledge is necessary to embrace positive traits and steer clear of the negative ones highlighted in Islamic teachings. If a person is ignorant of a negative trait, how can they avoid or eliminate it from their character?

One should not only aim to acquire and implement Islamic knowledge but also consistently show respect for those who are knowledgeable, as this helps prevent arrogance.

The Holy Quran instructs one to distance themselves from the company of the ignorant, as such individuals can only lead their peers towards meaningless or harmful pursuits. Chapter 28 Al Qasas, verse 55:

“And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."”

This does not imply that one should refrain from advising or teaching the ignorant; rather, this responsibility should be entrusted to educated Muslims who embody the proper traits necessary to convey the message of Islam accurately.

The truly ignorant are not merely those who lack knowledge. In reality, ignorance is defined by a failure to act on what one knows. A person can be knowledgeable yet still be ignorant if they do not act on their knowledge. Beneficial knowledge is that which is acted upon. All other knowledge is merely verbal and will not aid its holder. In fact, such knowledge may serve as a witness against an individual on Judgement Day. Therefore, one should endeavour to acquire and implement Islamic knowledge, seeking refuge with Allah, the Exalted, from knowledge that does not yield benefits, as advised by the Holy Prophet Muhammad, peace and blessings be upon him. This is corroborated in a Hadith recorded in Sunan Ibn Majah, number 3843.

Chapter 13 Ar Ra'd, verse 22:

"…and prevent evil with good…"

Generally, when someone chooses a path different from their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions favour personal desires over devotion to Allah, the Exalted. Consequently, this may result in criticism aimed at those who steadfastly uphold their faith, often coming from family members.

Moreover, societal influences such as social media, fashion trends, and cultural expectations often place pressure on individuals who maintain

Islamic values. The promotion of Islam is frequently viewed as an obstacle to their ambitions for wealth and social standing. Sectors that Islam critiques usually resist the incorporation of Islamic principles and discourage Muslims from practicing their faith. This greatly contributes to the prevalent anti-Islamic sentiments seen across various platforms, including social media.

Furthermore, those who strive to adhere to Islamic teachings, which advocate for moderation in personal desires and the correct use of the blessings they have been granted, often encounter criticism from individuals who indulge in excess—acting on their impulses without any restraint, as Islam makes them appear animalistic. These critics frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing their beliefs, trying to lure them into a lifestyle governed by unrestrained desires. They often target specific elements of Islam, such as the dress code for women, in an effort to undermine its appeal. Nevertheless, perceptive individuals can easily see through the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-control. For instance, while they may take issue with the Islamic dress code for women, they do not apply the same level of scrutiny to other significant professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, contrasted with their silence on other dress codes, underscores the fragility and lack of substance in their arguments. Ultimately, it is the core principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any manner they can.

In every situation, an individual should steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that this commitment will provide them with tranquility and shield them from the adverse effects of others, even if such protection is not immediately apparent. Their adherence to Allah, the Exalted, will guarantee that they utilize the blessings bestowed upon them wisely. This will assist them in attaining a balanced mental and physical state, enabling them to properly arrange everything and everyone in their lives while also preparing for their accountability on the Day of Judgement. As a result, this conduct will cultivate peace of mind in both worlds. Consequently, they will be rightly guided through every circumstance they encounter, whether in times of ease or hardship, ensuring that their peace of mind grows and that they receive immeasurable rewards in both worlds. Chapter 13 Ar Ra'd, verse 22:

"…and prevent evil with good…"

An additional aspect of replying to the criticism of Islam and the attempts at discouraging people from accepting and acting on Islamic teachings, is to represent Islam correctly to the outside world so that people can appreciate the widespread individual and societal benefits of implementing Islamic teachings. This is only possible when one adopts the good characteristics discussed in Islamic teachings, such as generosity, patience and honesty and avoids the negative characteristics discussed therein, such as deceit, pride and greed. This is how a muslim can oppose the false propaganda people spread about Islam within society. Chapter 13 Ar Ra'd, verse 22:

"…and prevent evil with good…"

The one who fulfils both the rights of Allah, the Exalted, and people will ensure they correctly use the blessings they have been granted as outlined in Islamic teachings. This will help them achieve a harmonious mental and physical state and appropriately position everything and everyone in their lives. Consequently, this behaviour will foster peace of mind in both worlds. In addition, as this attitude ensures the rights of people are fulfilled, it will cause the spread of peace and justice within society. Chapter 13 Ar Ra'd, verse 22:

"…those will have the good consequence of the home."

Furthermore, as their behaviour ensures they correctly prepare for their accountability on the Day of Judgement, the peace and reward they will obtain in the hereafter will be limitless. Chapter 13 Ar Ra'd, verse 23:

"Gardens of perpetual residence…"

As Paradise is the place of unity, they will be united with all the righteous people which behaved like them during their life on Earth. Chapter 13 Ar Ra'd, verse 23:

“…they will enter them with whoever were righteous among their fathers, their spouses and their descendants…”

It is important to note that this reunion is only for those who adopted righteousness, meaning, they remained firm on obeying Allah, the Exalted, by correctly using the blessings He had granted them as outlined in divine teachings. One should therefore not fool themself into believing that if they persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them, they will somehow unite with their righteous relatives in the hereafter. In fact, they will only unite with other disobedient people, as each person belongs to the group they imitate. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. Therefore, one must understand that uniting with the righteous in the hereafter goes beyond declaring love for them verbally and instead involves following in their footsteps by obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings.

The one who adopts the right behaviour will ensure they adopt the company of the righteous in this world, which will aid them in obeying Allah, the Exalted, and as a result, they will unite with the righteous in the hereafter to enjoy the countless blessings of Paradise. Chapter 13 Ar Ra’d, verses 23-24:

"…And the angels will enter upon them from every gate, [saying], "Peace be upon you for what you patiently endured. And excellent is the final home.""

As obeying Allah, the Exalted, by correctly using the blessings one has been granted as outlined in Islamic teachings often contradicts the worldly desires of people, patience is required to maintain this behaviour. To help remain patient in the obedience of Allah, the Exalted, it is essential to remember that no matter how advanced a society becomes, and regardless of the knowledge they gain in various fields, including both mental and physical aspects of humanity, it is impossible for people to create a code of conduct that fully aligns with human nature and addresses every circumstance, condition, and scenario that individuals or societies may face throughout their lives on Earth. This task is fundamentally unachievable, as humanity continues to discover new insights into specific elements of human existence, such as the functions of different areas of the human brain, let alone gather enough understanding to develop a flawless code of conduct that promotes peace and justice on both individual and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of all things, and His knowledge is infinite, encompassing all of the past, present, and future. Therefore, He alone is rightly positioned to offer humanity a code of conduct, a standard that clearly distinguishes good from evil, beneficial from harmful, and aids in achieving peace of mind amidst a life filled with stress. Historical evidence clearly shows that when this divine code of conduct was effectively applied in the lives of individuals, it led to the spread of tranquillity, justice, and peace within society. As a result, individuals must accept the divine code of conduct given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal desires. They should behave like a wise patient who understands and follows the medical advice of their doctor, realizing that it is ultimately for their own good, despite the prescription of unpleasant medications and a strict diet.

But as accepting and acting on Islamic teachings contradicts the worldly desires of people, some will inevitably ignore Islamic teachings thereby breaking the covenant of obedience they took with Allah, the Exalted, before they were sent to this Earth and the covenant they took with Him if and when they accepted Islam as their way of life. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

As a result, they will sever the connection between their verbal declaration of faith in Allah, the Exalted, with actions by misusing the blessings they have been granted. Chapter 13 Ar Ra'd, verse 25:

"But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined…"

And this behaviour will prevent them from fulfilling the rights of people, something which Allah, the Exalted, has commanded to be fulfilled. As a

result, they will cause the spread of corruption and injustice within society. Chapter 13 Ar Ra'd, verse 25:

"…and sever that which Allah has ordered to be joined and spread corruption on earth…"

In this world, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will transform into sources of stress. If they continue to defy Allah, the Exalted, they will wrongly attribute their stress to the wrong people and things in their lives, like their spouse. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly pleasures. Chapter 13 Ar Ra'd, verse 25:

"…for them is the curse…"

And as their behaviour prevents them from preparing correctly for their accountability on Judgement Day, their punishment and stress in the hereafter will be far worse. Chapter 13 Ar Ra'd, verse 25:

"…and they will have the worst home."

In fact, the one who severs the connection between their verbal declaration of faith in Allah, the Exalted, and acts of obedience, is in great danger of losing their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive vital elements like sunlight will perish, so too can a person's faith perish if it is not sustained by acts of obedience. This represents the most significant loss. Chapter 13 Ar Ra'd, verse 25:

"…for them is the curse, and they will have the worst home."

A person must not be fooled into believing peace of mind lies in obtaining worldly success, such as fame, wealth, authority, family, friends and a career, as these things do not lead to peace of mind until they are correctly utilized and placed within their life, as outlined in Islamic teachings. In fact, these things only have value when one possesses peace of mind. Without peace of mind, these things will only increase one's stress and difficulties in both worlds. This reality is obvious when one observes the rich and famous and how they lead miserable lives, plagued with mental health issues, despite possessing and enjoying many worldly things. Nor should one believe that as Allah, the Exalted, grants them worldly things it means they are beloved to Him, as He only grants and withholds worldly things as a

test. This test involves whether or not they will use what He has granted them correctly as outlined in Islamic teachings. Chapter 13 Ar Ra'd, verse 26:

"Allah extends provision for whom He wills and restricts [it]…"

And chapter 23 Al Mu'minun, verses 55-56:

"Do they think that what We extend to them of wealth and children. Is [because] We hasten for them good things? Rather, they do not perceive."

But the one who fails to understand the test of being granted worldly blessings will inevitably pursue their worldly desires thereby misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they indulge in some earthly pleasures. Chapter 13 Ar Ra'd, verse 26:

"…And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment."

Whenever someone seeks to enjoy the lawful pleasures of the material world, they will inevitably notice how the joy it brings to their heart fades away very quickly. For instance, after returning from a vacation, the joy of that experience vanishes swiftly, prompting them to plan their next holiday to relive that joy. Similarly, after finishing a movie or a TV show, the joy felt dissipates rapidly, leading them to seek out something else to experience that joy once more. This pattern holds true for all vain or sinful pursuits. It is this longing to recapture the joy of experiences that fuels the entertainment industry. In contrast, the joy derived from anything associated with the pleasure of Allah, the Exalted, is something that remains in one's heart indefinitely. For example, a Muslim who has sincerely performed the Holy Pilgrimage continues to feel the joy of that experience in their heart even decades later. Likewise, a Muslim who genuinely completes a charitable project, like building a Mosque or sponsoring an orphan, retains the joy of that charitable act for many years. Given this reality, anyone wishing to experience lasting inner joy should seek it in actions that please Allah, the Exalted, rather than in vain or sinful pursuits.

Furthermore, this reality serves as a significant indicator of what truly holds value in this world. Anything that lasts, possesses value, while things that fade quickly are transient and thus lack real worth. Chapter 16 An Nahl, verse 96:

"Whatever you have will end, but what Allāh has is lasting..."

The worth of an individual is determined by their pursuits. If they seek what is lasting and meaningful, they will possess value, and their peace and actions will persist. Conversely, if they chase after what is transient and worthless, their enjoyment will fade rapidly, and their life will lack value. Chapter 13 Ar Ra'd, verse 26:

"…And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment."

As Islam went against the desires of the non-Muslims of Mecca, who feared losing their power and social standing, they opposed Islam and worked diligently to dissuade others from embracing it as well. One tactic they used was to request particular miracles from the Holy Prophet Muhammad, peace and blessings be upon him, to validate his claim of Prophethood. Chapter 13 Ar Ra'd, verse 27:

"And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?"…"

When divine teachings emphasize that the Holy Prophets, peace be upon them, were truly human, some individuals used this as proof against the authenticity of Islam. Chapter 11 Hud, verse 31:

“And I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel…”

The role of a Holy Prophet, peace be upon them, is to elucidate the divine guidelines for humanity and act as a perfect example for them to follow. Their aim was never to impress people with extraordinary miracles, as the miracles bestowed upon them by Allah, the Exalted, were limited to certain times and locations and simply supported their message; they were not the core of it. The essence of their message, throughout history, has always been knowledge and clear evidence. In the case of the Holy Prophet Muhammad, peace and blessings be upon him, the heart of his message was the Holy Quran and his outstanding character. The non-Muslims of Mecca, being skilled in the Arabic language, understood that the Holy Quran could not be the words of a human. Moreover, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood, they knew he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Moreover, based on the unwavering tradition of Allah, the Exalted, had He granted the non-Muslims of Mecca the miracle they requested and they still rejected Islam, He would have completely annihilated them. However,

since Allah, the Exalted, did not desire their destruction, He chose not to meet their erroneous demands. Consequently, they would use this as proof against the legitimacy of Islam. Chapter 17 Al Isra, verse 59:

“And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

Even though these facts were clear to the non-muslims of Mecca yet as accepting Islamic teachings contradicted their worldly desires, they persisted on presenting baseless excuses from accepting it and attempted to discourage others from accepting it also. As a result, they willingly chose misguidance over right guidance thereby persisting on the disobedience of Allah, the Exalted, by misusing the blessings He had granted them. As Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, He allowed them to continue in misguidance. Chapter 13 Ar Ra’d, verse 27:

“…Say, "Indeed, Allah leaves astray whom He wills…””

Anyone who adopts their attitude will inevitably experience a lack of mental and physical equilibrium, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of

Judgement. This will lead to stress, difficulties, and struggles in both worlds, even if they partake in certain worldly pleasures.

But those who understand that Islamic teachings lead to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, will commit to understanding and acting on it, even if it contradicts their worldly desires. As a result, they will obtain right guidance through every situation, whether times of ease or difficulty, so that they obtain peace of mind in both worlds. Chapter 13 Ar Ra'd, verse 27:

"…and guides to Himself whoever turns back [to Him]."

Thus, an individual must embrace and implement Islamic principles for their own benefit, even when these teachings clash with their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, despite being given unpleasant medications and a rigorous dietary regimen. Just as this wise patient will attain optimal mental and physical well-being, so too will the individual who adheres to and acts upon Islamic teachings. This is because Allah, the Exalted, is the only One possessing the knowledge and wisdom necessary to help a person achieve a harmonious mental and physical condition, and to appropriately position everything and everyone in their life.

As indicated by the next verse, in order to adopt the right attitude, one must adopt strong faith. Chapter 13 Ar Ra'd, verse 28:

"Those who have believed and whose hearts obtain peace through the remembrance of Allah…"

A strong faith is essential to cultivate, as it helps individuals stay steadfast in their obedience of Allah, the Exalted, regardless of the circumstances, whether in times of ease or hardship. This robust faith is nurtured by learning and acting upon the clear proofs and evidence found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, which illustrate how genuine obedience to Allah, the Exalted, brings tranquility in both this world and the hereafter. Conversely, those who remain unaware of Islamic teachings will develop a feeble faith. Such individuals are prone to disobey Allah, the Exalted, whenever their desires clash with His commands, as they do not recognize that forsaking their desires in favor of obeying Allah, the Exalted, leads to peace of mind in both worlds. Thus, it is crucial to attain certainty of faith through the pursuit of Islamic knowledge and its application, ensuring that one remains steadfast in their obedience to Allah, the Exalted, at all times. This requires the proper utilization of the blessings one has received, as prescribed in Islamic teachings. By doing so, they will achieve peace of mind in both worlds, fostering a balanced mental and physical state while appropriately prioritizing everyone and everything in their lives. Chapter 13 Ar Ra'd, verse 28:

“Those who have believed and whose hearts obtain peace by the remembrance of Allah. Unquestionably, by the remembrance of Allah do hearts obtain peace."

Indeed, those who achieve peace of mind will experience a rich and meaningful life, while those who do not will endure a stressful, meaningless, and empty existence, akin to that of a lifeless person. This may explain why the Holy Prophet Muhammad, peace and blessings be upon him, mentioned in a Hadith recorded in Sahih Bukhari, number 6407, that the distinction between someone who remembers Allah, the Exalted, and someone who does not, is comparable to a living person versus a dead one.

Thus, it is crucial for the one who wishes to establish a strong bond with Allah, the Exalted, to remember Him as frequently as possible, enabling them to navigate all challenges in this life and the hereafter successfully. In simple terms, the more they remember Him, the closer they will come to achieving this essential objective.

This is accomplished by actively engaging in the three levels of remembering Allah, the Exalted. The first level involves internal and silent remembrance of Allah, the Exalted, which includes refining one's intention to ensure that actions are performed solely to please Him. The second level is to remember Allah, the Exalted, verbally. This means speaking in ways that are pleasing to Him or choosing to remain silent. As stated in a Hadith found in Sahih Muslim, number 176, being silent when one has nothing good to say is a commendable act and is thus part of remembering

Allah, the Exalted. The most effective way to strengthen one's connection with Allah, the Exalted, is through the active remembrance of Him using one's actions. This involves obeying His commands, avoiding His prohibitions, and facing fate with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. Those who do this will correctly utilize the blessings they have received as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this behavior will foster tranquility in both worlds. However, this necessitates acquiring and applying Islamic knowledge, which is the foundation of all goodness and success in both this life and the hereafter.

Individuals who remain at the first two levels of the remembrance of Allah, the Exalted, will earn rewards based on their intentions, but they are unlikely to enhance their faith and piety unless they progress to the third and highest level of remembering Allah, the Exalted. Those who achieve all three levels are promised tranquility of mind and body in both worlds. Chapter 13 Ar Ra’d, verse 28:

“…Unquestionably, by the remembrance of Allah do hearts obtain peace."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Sadly, numerous Muslims who carry out their basic obligatory duties and engage in voluntary worship neglect to achieve these levels of remembering Allah, the Exalted. Consequently, they struggle to attain peace in this life, even with their acts of worship and good deeds, as they inevitably misuse the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, losing track of everything and everyone in their lives, and failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they may enjoy.

Allah, the Exalted, then makes it clear that peace of mind in both worlds will only be granted to the one who supports their verbal declaration of faith with actions, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 13 Ar Ra'd, verse 29:

"Those who have believed and done righteous deeds…"

This will guarantee that they achieve a balanced mental and physical condition, properly positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this behavior will result in peace of mind in both worlds. Chapter 13 Ar Ra'd, verse 29:

"…goodness is theirs and a good return."

In a Hadith recorded in Sahih Muslim, number 7232, the Holy Prophet Muhammad, peace and blessings be upon him, stated that individuals will be resurrected on Judgment Day in the same condition they died in.

This implies that if someone passes away in a state of goodness, they will be resurrected in goodness. Conversely, if they die in a state of evil, they will be raised in an evil manner.

A Muslim should not live carelessly, assuming that their faith in Islam guarantees a good death and subsequent resurrection on a good state on Judgement Day. If they continue to disobey Allah, the Exalted, and die without genuine repentance, they will be raised in an evil state. It is clear what will happen to such a person on Judgment Day.

In addition, from the Hadith quoted earlier, it is evident that the manner of one's death reflects the state in which they lived. If they lived in obedience to Allah, the Exalted, by correctly using the blessings He had granted them as outlined in Islamic teachings, they will die in a good state and thus be raised in a good state, which includes being resurrected among the righteous, as they have followed their example. This is also supported by a Hadith in Sahih Bukhari, number 3688. Chapter 13 Ar Ra'd, verse 29:

"…goodness is theirs and a good return."

Therefore, a Muslim should not tread the path to Hell by disobeying Allah, the Exalted, by misusing the blessings bestowed upon them, while believing they will somehow be resurrected in a good state and join the pious in Paradise. In fact, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions may well leave this world without their faith. It is important to understand that faith is akin to a plant that needs nurturing through obedient actions to flourish and survive. Similar to how a plant deprived of essential resources like sunlight will die, a person's faith can also die if it is not supported by acts of obedience. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In order to appreciate the difference between adopting the right path in life which leads to peace of mind, and the wrong path, which leads to stress and difficulties in both worlds, Allah, the Exalted, encourages people to observe others, the choices their made and the consequences of their choices. Chapter 13 Ar Ra'd, verse 30:

"Thus have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you…"

Generally speaking, this verse fosters a mindset that discourages self-centeredness, prompting individuals to look beyond their own lives and struggles. Those who embrace this viewpoint miss the opportunity to learn from historical events, their own experiences, and the situations of those around them. Acquiring knowledge from these elements is one of the most powerful methods to improve one's behavior and avoid repeating past errors, ultimately leading to a sense of inner tranquility. For example, observing wealthy and famous individuals misuse the blessings they have been granted, only to experience stress, mental health challenges, addiction, and even thoughts of suicide—despite brief moments of happiness and luxury—provides a vital lesson. It instructs onlookers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine peace does not arise from material possessions or the fulfillment of every earthly craving. Likewise, witnessing someone in poor health should inspire appreciation for one's own wellness and encourage its proper utilization before it is taken away. Therefore, Islam consistently

urges people to remain vigilant and aware, rather than becoming so absorbed in their personal matters that they neglect the broader world around them. But if one fails to appreciate the right path from the wrong one through observing others, then they will be dominated by their worldly desires and as a result persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them, just like the people before them did, despite the countless blessings and guidance Allah, the Exalted, has granted them so that they can achieve peace of mind in both worlds. Chapter 13 Ar Ra'd, verse 30:

"…while they disbelieve in the Most Merciful…"

Regardless of how advanced a society may become, and despite the knowledge they acquire across various domains, both mental and physical, it remains impossible to establish a code of conduct that completely aligns with human nature and addresses every situation, condition, and scenario that individuals or societies encounter throughout their lives on Earth. This endeavor is inherently unattainable, as humanity continually uncovers new insights into specific aspects of human existence, such as the functions of different regions of the human brain, let alone amass sufficient understanding to create a flawless code of conduct that fosters peace and justice at both individual and societal levels. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing all of the past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct, a standard that distinctly differentiates good from evil, beneficial from harmful, and assists in attaining peace of mind amidst a life filled with stress. Historical evidence clearly illustrates that when this divine code of conduct was effectively implemented in the

lives of individuals, it resulted in the proliferation of tranquility, justice, and peace within society. Consequently, individuals must embrace the divine code of conduct bestowed upon them, acknowledging it as the most advantageous for their well-being, even if certain aspects may conflict with their personal desires. They should act like a wise patient who comprehends and adheres to the medical advice of their doctor, understanding that it is ultimately for their own benefit, despite the prescription of unpleasant medications and a strict diet. The one who understand this truth will therefore remain steadfast on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings knowing that peace of mind only lies in this behaviour. Chapter 13 Ar Ra'd, verse 30:

"…Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return.""

In general, Islam instructs humanity that the sole entity they should obey in all circumstances is their Creator and Sustainer, Allah, the Exalted. In truth, the one whom a person obeys is essentially what they worship. Humans are inherently designed to obey and worship something, whether that be other individuals, social media, trends, cultural norms, or even their own personal cravings. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Whoever or whatever a person chooses to obey is essentially their object of worship. Thus, Muslims are required to back their verbal declaration of faith with genuine actions by faithfully obeying Allah, the Exalted, in every circumstance above all else. This means utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as detailed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who conduct themselves in this way will experience peace of mind and success by achieving a harmonious mental and physical state and by appropriately prioritizing everything and everyone in their lives. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who deny the Oneness of Allah, the Exalted, and choose to worship other entities will inevitably misuse the blessings they have been granted. As a result, they will experience mental and physical instability, they will misplace everything and everyone in their life and fail to prepare for their accountability on Judgement Day. This will create stress, trouble, and difficulties in both worlds, despite any material comforts they may possess and enjoy. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 13 Ar Ra'd, verse 30:

"…Say, "He is my Lord; there is no deity except Him…""

When one contemplates the formation of the Heavens and the Earth, along with the myriad of flawlessly balanced systems, it becomes evident that there is but One who has both created and maintains the universe. Take, for instance, the ideal distance of the Sun from our planet; it serves as a clear indication, as Earth would be uninhabitable if the Sun were even slightly closer or further away. In the same vein, the Earth has been designed in a manner that fosters a balanced and pristine atmosphere, enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

“…*and the alternation of the night and the day…”*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to reap the greatest benefits from them. If days were extended, people would likely feel drained from the prolonged hours. Conversely, if nights were lengthened, there would be insufficient time for individuals to earn a living and pursue other valuable endeavors, such as acquiring knowledge. On the other hand, shorter nights would prevent people from getting adequate rest, which is essential for optimal health. Additionally, any alterations to the duration of days and nights would impact agriculture, negatively affecting the sustenance available for both people and animals. The seamless operation of days, nights, and other balanced systems in the universe serves as a clear testament to the Oneness of Allah, the Exalted, as the existence of multiple deities would lead to conflicting desires, resulting in chaos within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 2 Al Baqarah, verse 164:

“…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…”*

When one examines the impeccably balanced water cycle, it unmistakably points to a Creator. Water evaporates from the sea, ascends, and then condenses to form acidic rain that falls upon the mountains. These mountains neutralize the acidic rain, making it usable for both people and animals. Any alteration to this flawlessly balanced system would lead to disaster for all life on Earth. The salt in the sea safeguards the dead creatures within the ocean from polluting it. If the ocean were to become contaminated, sea life would cease to exist, and the resulting impurities would also threaten life on land. The water in the oceans and seas is uniquely designed to support thriving sea life while allowing heavy ships to navigate its surface. If the water's composition were to change even slightly, an imbalance would arise, resulting in either flourishing sea life or the ability for ships to sail, but not both simultaneously. Even today, maritime transport remains the most prevalent method for moving goods around the globe. This perfect equilibrium is thus vital for sustaining life on Earth.

Evolution represents a form of mutation, which is inherently flawed. However, upon observing the myriad species, one can see that they have been created in a perfectly balanced manner, enabling them to flourish in their respective environments. Take the camel, for instance; it has been expertly designed to endure extreme temperatures and can go extended periods without drinking water. They are ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat is crafted in an exceptionally perfect manner, ensuring that any impurities within its body are completely separated from the milk it produces. If these two were to mix, the milk would become undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species is assigned a distinct life span that ensures no one species can dominate the others. For instance, flies live only 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population would increase exponentially, potentially overpowering all other species in the ecosystem. In contrast, other organisms with much longer life spans tend to produce only a limited number of offspring. This natural limitation helps keep their populations in check. Such a balance cannot be mere coincidence, nor can it be fully accounted for by the theory of evolution. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. In ancient times, wind was vital for sea travel, which remains the primary method for transporting goods globally to this day. Winds are necessary to carry rainclouds to designated areas, ensuring that water is available for creation, which is essential for survival. A harmonious system of winds is evident on Earth; an absence of winds would result in chaos for creation, while excessive winds would lead to destruction. Likewise, rain is perfectly regulated; insufficient rain can cause droughts and famine, whereas excessive rain can lead to devastating floods. Chapter 23 Al Mu’minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

Anyone who contemplates these flawlessly balanced systems cannot rationally refute the presence of a singular Creator who holds dominion over everything.

Furthermore, an individual who looks after certain aspects of another person's needs, like their housing, deserves to be shown appreciation. Thus, since Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and appropriate for people to express their gratitude to Him. True gratitude, rooted in intention, means acting solely to please Allah, the Exalted. Those who act for different

motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that a person does not seek or anticipate any recognition or reward from others. Expressing gratitude verbally involves either speaking positively or choosing silence. Additionally, demonstrating gratitude through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an abundance of blessings and ultimately fosters peace of mind in both this world and the hereafter, by achieving a harmonious mental and physical state and by appropriately prioritizing everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual owns an item, it is deemed appropriate and acceptable for them to utilize that item in any manner they choose. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe, including humanity, He alone determines what should happen in the universe and what should not. Thus, it is only just for individuals to follow the guidance of Allah, the Exalted, as He is the sole owner of the entire universe, including themselves.

In the same way, when someone lends their belongings to another person, it is only right that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that a person has as a temporary loan. These blessings were not given as gifts. Just like any worldly loan, this must be repaid. The only means of repaying this loan is by utilizing these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are given as gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One must therefore remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. But it is important to note that obeying Allah, the Exalted, does not guarantee one will avoid difficulties in this world, as facing them is a part of the test of life in this world. Chapter 21 Al Anbiya, verse 35:

“…And We test you with evil and with good as trial…”

The one who obeys Allah, the Exalted, in every situation will be granted the strength and guidance to overcome every situation they face, whether times of ease or difficulty, so that they obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. The one who understands this truth will remain firm on His obedience, even when they face difficulties, knowing whatever Allah, the Exalted, chooses for them is best, even if they fail to observe the wisdoms behind His choices. Chapter 13 Ar Ra’d, verse 30:

“…Say, "He is my Lord; there is no deity except Him. Upon Him I rely…"”

And chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

It is crucial to recognize that this divine support does not cater to personal desires. Rather, it is based on the infinite wisdom and knowledge of Allah, the Exalted. As a result, this divine help appears at the most favourable moments for individuals and in ways that are most advantageous for them, even if this may not be immediately obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

As Allah, the Exalted, is fully aware of the intention, speech and actions of all people, He knows who has adopted the right behaviour and who has not and as a result, He will hold each person accountable accordingly. Chapter 13 Ar Ra'd, verse 30:

"…and to Him is my return."

As discussed earlier, one of the methods employed by the non-muslims of Mecca, and people from every age, to discourage others from accepting and acting on Islamic teachings was to demand miracles from the Holy Prophet Muhammad, peace and blessings be upon him, and when they were not granted to them, they would use this as evidence against the truthfulness of Islam. Allah, the Exalted, makes it clear that the timeless miracle of the Holy Quran is far greater of a miracle than any other miracle

they could be granted or demand from Allah, the Exalted. Chapter 13 Ar Ra’d, verse 31:

“And if there was any quran by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Qur'an], but to Allah belongs the affair entirely…”

All the miracles Allah, the Exalted, provided the Holy Prophets, peace be upon them, were limited by time and place and only supported their message, they were not the foundation of their message. The foundation of their message throughout the ages has always been knowledge and clear evidence. In addition, as miraculous acts are temporary, whoever witnesses them will be encouraged to accept the truth. But these temporary miracles are only stories for the people who did not witness them and they therefore do not encourage those people to accept the truth, nor do they increase one’s obedience to Allah, the Exalted, if they already believe, as they did not witness the miracle themself. Whereas, the Holy Quran is a timeless and living miracle, which can be appreciated by anyone at any time and as a result, far surpasses any temporary miracle one could be granted or demand.

In general, the expressions found in the Holy Quran are unmatched, and its meanings are conveyed in a clear manner. The eloquence of its words and verses is unparalleled, making it impossible for any other book to exceed it. It is devoid of contradictions, which are often present in other religious texts and teachings. The Holy Quran provides a detailed account of the histories of past nations, despite the fact that the Holy Prophet Muhammad, peace

and blessings be upon him, did not receive formal education in history. It instructs individuals to embrace all that is good and to reject all that is evil, impacting both the individual and society at large, thereby fostering justice, security, and peace in every home and community. Unlike poetry, stories, and fables, the Holy Quran steers clear of exaggerations, falsehoods, or any form of deceit. Every verse is beneficial and can be practically applied to daily life. Even when the same narrative is recounted, the Holy Quran emphasizes different significant lessons. Unlike other texts, the Holy Quran remains engaging, even upon repeated readings. It offers promises and warnings, substantiated by undeniable and clear evidence. When addressing abstract concepts, such as the importance of patience, the Holy Quran always provides straightforward and practical methods for implementation in daily life. It motivates individuals to fulfil their purpose of creation, which is to sincerely obey Allah, the Exalted, by utilizing the blessings bestowed upon them in ways that please Him. This approach ensures peace of mind and success in both this world and the hereafter, by achieving a balanced mental and physical state and by appropriately positioning everyone in their lives while preparing for their accountability on the Day of Judgement. It clearly delineates the straight path, making it attractive to those who seek peace of mind and genuine success in both worlds. This advice speaks to the essence of human nature, making it timeless and beneficial for every individual, community, and era. When understood and applied properly, it serves as a remedy for all emotional, economic, and physical challenges. It holds the key to resolving any issue that a person or society may encounter. A glance at history reveals how societies that embraced the teachings of the Holy Quran have thrived, reaping the rewards of its profound and enduring wisdom. Despite the passage of centuries, not a single word in the Holy Quran has been altered, as Allah, the Exalted, vowed to safeguard it. No other text throughout history can claim such a remarkable attribute. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Allah, the Exalted, addressed the fundamental issues present in a community and outlined effective solutions for each one. By tackling these root problems, all the numerous related issues that arise from them will be resolved as well. This is the approach the Holy Quran takes in providing guidance for everything individuals and societies require to thrive in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

This is the most extraordinary and eternal miracle that Allah, the Exalted, granted to His last Holy Prophet Muhammad, peace and blessings be upon him. However, only those who pursue and embrace the truth will truly gain from it, while those who chase their own desires and selectively choose from it will ultimately face loss in both this life and the hereafter. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

But as accepting and acting on the Holy Quran, and by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, contradicts the worldly desires of people, some will reject or ignore it, even if they claim to believe in it. In these cases, those who sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, must therefore accept that despite the overwhelming proof of Islam, many will reject or ignore acting on its teachings, such as their relatives. Chapter 13 Ar Ra'd, verse 31:

"…Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them?..."

Ultimately, it is a person's responsibility to effectively convey the distinction between the correct and incorrect paths in life to others, while also motivating them to pursue the right path. Nevertheless, they cannot compel anyone to make that choice. Individuals who do not grasp this truth will continually face frustration and disappointment towards those who opt for the wrong path, and this feeling of sadness could possibly develop into depression if they do not acknowledge that their role is not to coerce others into choosing the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who desire right guidance will react positively. Individuals yearning for peace in both worlds, even if it requires resisting earthly temptations, recognize that managing one’s desires in this life is a minor sacrifice for achieving peace of mind in both worlds. Furthermore, these people comprehend that satisfying every material desire does not result in genuine inner peace. This is clearly demonstrated by examining the lives of the wealthy and renowned.

But those who choose to reject or ignore Islamic teachings will face the consequences of their choice in both worlds. In this world, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to disobey Allah, the Exalted, they will wrongly attribute their stress to the wrong people and things in their lives, like their spouse. By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. Chapter 13 Ar Ra’d, verse 31:

“…And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home…”

This verse also aims to cultivate a mindset that discourages being self-absorbed, encouraging individuals to look beyond their own lives and challenges. Those who adopt this perspective miss the chance to learn from historical events, their personal experiences, and the circumstances of those around them. Gaining insights from these aspects is one of the most effective ways to enhance one's behavior and prevent the repetition of past mistakes, ultimately leading to a sense of inner peace. For instance, watching wealthy and famous people misuse the blessings they have been granted, only to be burdened by stress, mental health issues, addiction, and even suicidal thoughts—despite fleeting moments of joy and luxury—offers a crucial lesson. It teaches observers to avoid misusing the blessings they have been granted, reinforcing the idea that true peace does not stem from material wealth or the satisfaction of every earthly desire. Similarly, seeing someone in poor health should foster gratitude for one's own well-being and motivate its proper use before it is lost. Thus, Islam continually encourages one to stay alert and aware, rather than becoming so engrossed in their personal affairs that they overlook the wider world around them. However, if one fails to discern the right path from the wrong one by observing others, they will be overwhelmed by their worldly desires and consequently continue to disobey Allah, the Exalted, by misusing the blessings He has bestowed upon them, just as those before them did, despite the numerous blessings and guidance Allah, the Exalted, has provided to help them attain peace of mind in both worlds.

If one fails to learn from the consequences of their disobedience of Allah, the Exalted, then the punishment and stress they will encounter in the inevitable and unavoidable hereafter will be far worse. Chapter 13 Ar Ra’d, verse 31:

"…until there comes the promise of Allah. Indeed, Allah does not fail in [His] promise."

The Day of Judgement is an inevitable event. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains an ideal distance from the Sun. If it were even slightly closer or farther away, it would become uninhabitable. Likewise, the water cycle, which entails the evaporation of water from the ocean into the atmosphere, followed by condensation to produce rain, is meticulously balanced to sustain life on Earth. The ground is designed in such a way that delicate branches and shoots of seeds can break through to yield crops for creation, while simultaneously being robust enough to support heavy structures built upon it. Numerous examples exist that not only point to a Creator but also to the concept of balance. However, one major imbalance in this world is the actions of humanity. It is common to witness oppressive and tyrannical individuals who evade consequences in this life. In contrast, countless individuals suffer oppression and other hardships yet do not receive their due rewards for their endurance. Many Muslims who faithfully obey Allah, the Exalted, often encounter significant challenges in this world and receive only a fraction of their rewards, while those who blatantly disobey Allah, the Exalted, indulge in worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. However, this is evidently not the case in this world, which is why it must take place at another time, specifically on the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this world. However, one of the reasons He does not impose complete punishment here is to provide individuals with numerous chances to genuinely repent

and amend their actions. He refrains from granting Muslims full rewards in this life because this world is not Paradise. Moreover, having faith in the unseen, particularly the complete rewards awaiting Muslims in the afterlife, is a crucial element of belief. In fact, it is this belief in the unseen that distinguishes faith. If one could only believe in what is tangible through the five senses, like receiving full rewards in this world, it would lose its significance.

In addition, fearing complete punishment while hoping for full rewards in the hereafter motivates individuals to refrain from sinful behaviour and engage in righteous actions.

For the Day of Recompense to begin, this material world must come to an end. This is necessary because punishment and reward can only be administered once all actions have ceased. Consequently, the Day of Recompense cannot occur until the deeds of individuals have concluded. This implies that the material world will eventually come to an end.

Contemplating this topic will reinforce one's faith in the Day of Judgment, thereby inspiring them to prepare for it by utilizing the blessings they have received in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, ensuring they attain peace of mind and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

And chapter 13 Ar Ra’d, verse 31:

“…Indeed, Allah does not fail in [His] promise.”

Every individual who neglects the Islamic code of conduct and opts for alternative man-made codes does so primarily to satisfy their worldly desires, as all other codes are fundamentally based on human desires. The affluent and influential often exhibit a stronger adherence to this mentality, as they understand that accepting the truth of Islam would necessitate following a specific moral framework, which would restrict their pursuit of misguided desires. Consequently, they promote this mindset among others, fearing the potential loss of their influence and power. Historically, this explains why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior is not a reflection of whether Islam is the true or false faith based on clear evidence; it is simply about fulfilling one's own desires. Chapter 13 Ar Ra’d, verse 32:

“And already were [other] messengers ridiculed before you, and I extended the time of those who disbelieved…”

Allah, the Exalted, always gives people respite so that they can reform their behaviour. But it is important to understand that this respite is temporary, therefore, one must take advantage of it before it runs out. If they fail to do so and instead persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them, then they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to correctly prepare for their accountability on Judgement Day. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 13 Ar Ra’d, verse 32:

“…and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.”

In addition, the one who verbally claims to believing in Allah, the Exalted, yet fails to support it with actions, thereby acting like a disbeliever, must take advantage of the respite granted to them by Allah, the Exalted. If they fail to do so, then they may well lose their faith before leaving this world and unite in the hereafter with those they imitated in this world. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive essential nutrients, like sunlight, will perish, so too can a person's faith diminish if it is not sustained by acts of obedience. This represents the most significant loss. One must not fool

themself into falsely believing that they are a true believer in Allah, the Exalted, if they fail to support their verbal declaration of faith in Him with actions, as Allah, the Exalted, is fully aware of their intentions, speech and actions and will hold them accountable accordingly. Chapter 13 Ar Ra'd, verse 33:

"Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]?..."

In this world, individuals are recognized as Muslims, according to the law, based on their spoken declaration of faith. However, in the hereafter, each person will be evaluated by Allah, the Exalted, based on their true inner reality, which remains concealed from others. Consequently, a person who professes belief in Allah, the Exalted, and acknowledges their accountability in the hereafter, but fails to support their verbal claims with corresponding actions, may lack genuine faith in their heart. As a result, they will be regarded as a non-Muslim on the Day of Judgement, despite being legally recognized as a Muslim in this world.

But those who fail to accept and act on Islamic teachings as it contradicts their worldly desires will inevitably obey other things in the disobedience of Allah, the Exalted, such as social media, fashion, people and culture, falsely believing this behaviour will lead them to peace of mind. Chapter 13 Ar Ra'd, verse 33:

“…But to Allah they have attributed partners. Say, "Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent of speech?"…”

It is crucial to keep in mind that false gods, such as idols, are not the sole entities that individuals may choose to worship and obey apart from Allah, the Exalted. In truth, anything that one obeys to in defiance of Allah, the Exalted—such as social media, trends, societal norms, and individuals—reflects what they truly worship. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah…”

The scholars and monks from the people of the book were not worshipped; instead, they were obeyed in acts of defiance against Allah, the Exalted, and this obedience was considered worship. This concept in Islam was similarly referenced concerning the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The vast majority of individuals have not participated in the worship of the Devil; nonetheless, they have been accused of such due to their obedience

of him in opposition to Allah, the Exalted. Therefore, it is crucial to avoid obeying other entities in defiance of Allah, the Exalted, as this would equate to worshipping those entities. If a person continues to disobey Allah, the Exalted, they will inevitably find themselves under the influence of other forces, such as people, social media, fashion, culture, and their employers. Attempting to juggle multiple and unjust masters only leads to stress, as it is unrealistic to meet the demands of all due to their unpredictable nature. Just like an employee with several bosses struggles to fulfill everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will become burdened by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals will experience sadness, isolation, depression, and even suicidal thoughts, as their attempts to satisfy their worldly masters fail to bring the fulfillment they sought. This fundamental truth is evident when one observes those who have adopted this attitude, such as celebrities. Moreover, worshipping other entities by obeying them in the disobedience of Allah, the Exalted, will not offer any benefit in the hereafter, as these entities will not come to their aid in their time of need. Chapter 13 Ar Ra'd, verse 33:

"…But to Allah they have attributed partners. Say, "Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent of speech?"…"

To prevent this outcome, one must forsake the obedience to all things that leads to the disobedience of Allah, the Exalted, and instead obey Him by properly utilizing the blessings bestowed upon them as described in Islamic teachings.

It is crucial to recognize that no matter how sophisticated a society becomes or how much knowledge it gains across various fields, both mental and physical, it is still impossible to create a code of conduct that fully aligns with human nature and addresses every situation, condition, and scenario that individuals or societies may face throughout their lives on Earth. This task is inherently unachievable, as humanity continuously discovers new insights into particular facets of human existence, such as the roles of different areas of the human brain, not to mention acquiring enough understanding to develop a perfect code of conduct that promotes peace and justice for both individuals and society. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of all things, and His knowledge is infinite, encompassing all of the past, present, and future. Therefore, He is the only being truly qualified to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and assists in achieving peace of mind. Historical records unmistakably show that when this divine code of conduct was effectively applied in people's lives, it led to the spread of tranquility, justice, and peace within society. As a result, individuals should accept and follow the divine guidelines given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal desires. They should behave like a wise patient who comprehends and adheres to their doctor's medical advice, understanding that it is ultimately for their own good, even when confronted with unpleasant treatments and a strict diet.

But those who fail to recognize this truth, as they have become overpowered by their worldly desires, will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. Chapter 13 Ar Ra'd, verse 33:

“…Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way…”

A major cause of failing to observe and accept the truth that Islamic teachings leads to peace of mind in both worlds, is when one blindly follows the majority opinion within their society. It is important to avoid following others without question, as the behavior of the majority in society can often lead to the disobedience of Allah, the Exalted. When one sees that most people are disregarding Islamic teachings, they might mistakenly think that the majority's actions are right and thus follow them without any critical thought. However, the majority view is not always accurate. History has demonstrated time and again that what the majority believes can be proven wrong with new evidence and understanding, such as the once widely held belief that the Earth was flat. Therefore, it is crucial to avoid acting like sheep by mindlessly conforming to the majority's opinion, as this can lead to poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, people ought to use the reasoning and intellect given to them to assess each situation based on knowledge and evidence. This enables them to make well-informed choices, even if those choices differ from the

common views held by the majority. Indeed, Islam strongly disapproves of following others blindly in religious issues for this very reason, and thus it urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

But those who fail to use their common sense and instead blindly follow the majority opinion within society, which advises people to ignore Islamic teachings, will inevitably misuse the blessings they have been granted. As Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, consequently, every aspect of their life, including family, friends, career, and wealth, will turn into a source of stress. Chapter 13 Ar Ra’d, verses 33-34:

“…And whomever Allah leaves astray - there will be for him no guide. For them will be punishment in the life of [this] world…”

If they continue to disregard Allah, the Exalted, they may end up blaming the wrong individuals and circumstances in their lives, like their spouse, for their stress. By distancing themselves from these positive influences, they risk worsening their mental health, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome becomes

evident when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. And as their behaviour prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse and they worldly possessions, friends or family will not save them from it, as each person will answer for their intentions, speech and actions. Chapter 13 Ar Ra'd, verse 34:

"…and the punishment of the Hereafter is more severe. And they will not have from Allah any protector."

In order to avoid this outcome one must accept and act on Islamic teachings so that they correctly use the blessings they have been granted. This will help them achieve a harmonious mental and physical state, allowing them to properly prioritize everything and everyone in their lives while also preparing for their accountability on the Day of Judgement. Consequently, this behavior will foster peace of mind in both worlds. Chapter 13 Ar Ra'd, verse 35:

"The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous…"

Thus, an individual should embrace and follow Islamic teachings for their own benefit, even when it goes against their personal desires. They should conduct themselves like a wise patient who heeds their doctor's medical advice, understanding that it is in their best interest, despite being given unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and follows Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge and wisdom necessary to help a person achieve a harmonious mental and physical state and to properly position everything and everyone in their life.

But the one who refuses to control their worldly desires and as a result persists on misusing the blessings they have been granted will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives and fail to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Chapter 13 Ar Ra’d, verse 35:

“…and the consequence for the disbelievers is the Fire.”

A major proof that the Holy Quran was from Allah, the Exalted, was the fact that the sincere scholars from the people of the book, such as Abdullah Bin Salaam, may Allah be pleased with him, recognized and accepted it, as they were very familiar with its Author, Allah, the Exalted. In addition, they also recognized and accepted the Holy Quran and the Holy Prophet

Muhammad, peace and blessings be upon him, as both of them had been discussed within their divine scriptures. Chapter 13 Ar Ra'd, verse 36:

"And [the sincere among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you…"

And chapter 5 Al Ma'idah, verse 83:

"And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.""

And chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

However, since Islam directly confronted the worldly desires of the people of the book, preventing them from misusing the blessings they had received for material gain, such as wealth and power, they deliberately altered, misinterpreted, and hid the knowledge contained in their sacred texts that referred to the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him. Furthermore, because their faith was strongly tied to lineage, they found it impossible to accept or follow the Holy Prophet Muhammad, peace and blessings be upon him, as he did not belong to their lineage, the children of Israel. Acknowledging and following him would have undermined their false assertion of being the superior race, as they claimed descent from the Holy Prophet Yaqoob, peace be upon him. This was something they could not bring themselves to do. Chapter 13 Ar Ra’d, verse 36:

“…but among the [opposing] factions are those who deny part of it…”

Due to their actions, they led many others away from right guidance, such as their ignorant followers, thus bringing upon themselves the wrath and curse of Allah, the Exalted, in both this world and the next. Chapter 2 Al Baqarah, verse 159:

“*Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture [the Torah and the Bible] - those are cursed by Allah and cursed by those who curse.”*

In general, this verse cautions Muslims against emulating those who deliberately misinterpret and hide the knowledge contained in the Holy Quran and, by extension, the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, for material gain. This involves selectively adhering to certain Islamic principles while disregarding others based on personal desires. Those who act in this way do not truly worship Allah, the Exalted; they merely worship their own desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

A Muslim should not treat Islam as if it were a coat that can be put on or taken off at will. Islam is a comprehensive way of life that must be followed in all circumstances, regardless of whether it conflicts with personal desires or whether one comprehends the reasoning behind its commands and prohibitions. Embracing this mindset is essential for achieving peace of mind and success in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 13 Ar Ra'd, verse 36:

"…but among the [opposing] factions are those who deny part of it. Say, "I have only been commanded to worship Allah and not associate [anything] with Him…""

This verse makes it clear that those who pick and choose which Islamic teachings to act on and which ones to ignore based on their desires have not obeyed or worshipped Allah, the Exalted. In fact, they have associated partners with Allah, the Exalted, as they have obeyed Him in some aspects of Islam and disobeyed Him in other parts through following their desires. As a result of this attitude, they will misuse the blessings they have been granted. Consequently, they will end up with an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and will not be ready to face their accountability on the Day of Judgement. This will result in stress, problems, and challenges in both worlds, even if they experience some material comforts.

In addition, the people of the book behaved in the same manner in respect to their divine scriptures, whereby they acted on some parts of it and ignored other parts of it and as a result, they were accused of disbelieving in parts of it, even though they did not disbelieve in those parts, they only ignored them. Chapter 2 Al Baqarah, verses 84-85:

“And [recall] when We took your covenant, [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.”

The fact that picking and choosing what divine teachings to act on and which ones to ignore, according to one’s desires, has been classified as disbelief, is a warning that those who behave in this manner may leave this world without their faith, as they have failed to support their verbal declaration of faith in Allah, the Exalted, with actions. It is important to understand that faith is akin to a plant that needs nourishment from acts of obedience to flourish and survive. Similar to how a plant deprived of vital nutrients, such as sunlight, will die, a person's faith can also die if it is not supported by obedient actions. This signifies the greatest loss. In order to avoid this outcome one must refrain from picking and choosing which

Islamic teachings to act upon and which ones to ignore according to their desires. This will ensure they correctly obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. Chapter 13 Ar Ra'd, verse 36:

"…but among the [opposing] factions are those who deny part of it. Say, "I have only been commanded to worship Allah and not associate [anything] with Him…""

It is essential to recognize that worshipping Allah, the Exalted, involves much more than merely performing ritualistic acts of devotion, such as the obligatory prayers; it also requires obedience to Him in every situation and in every worldly blessing one enjoys, as detailed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is therefore a practical matter, extending beyond simply possessing faith in one's spiritual heart. To obey Allah, the Exalted, one must engage in good deeds aimed at earning His pleasure. Those who act with ulterior motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. Additionally, obedience to Allah, the Exalted, encompasses fulfilling various aspects of the Holy Quran. The first aspect is to recite it accurately and consistently. The second is to understand its teachings through a trustworthy source and instructor. The ultimate aspect involves applying the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted according to the traditions of the Holy Prophet Muhammad, peace and

blessings be upon him. A dedicated Muslim prioritizes the teachings of the Holy Quran over the pursuit of desires that oppose it. Developing one's character in line with the Holy Quran signifies a genuine commitment to the book of Allah, the Exalted. This effort aligns with the actions of the Holy Prophet Muhammad, peace and blessings be upon him, as noted in a Hadith from Sunan Abu Dawud, number 1342. A crucial element of respecting the Holy Quran is to engage with it sincerely, aiming to understand and apply all its teachings, regardless of any conflicting personal desires. Those who choose to follow only certain commands, prohibitions, and guidance based on their preferences reveal a lack of sincerity towards it and, consequently, will not fully benefit from its profound knowledge and wisdom. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Ultimately, it is crucial to recognize that while the Holy Quran serves as a remedy for worldly challenges, a Muslim should not limit its use to this function alone. In essence, they should not merely recite it to solve their earthly problems, treating the Holy Quran as just a tool to be used in times of need and then put aside. The primary purpose of the Holy Quran is to provide guidance for a safe journey to the hereafter. Ignoring this essential aim and using it solely to address one's temporal issues is inappropriate, as it contradicts the principles of a true Muslim.

When one adopts the right behavior whereby they learn and act on Islamic teachings, they will adopt the positive characteristics discussed therein,

such as patience, generosity and gratitude and avoid the bad characteristics discussed therein, such as envy, greed and pride. This will ensure that they fulfil their duty of representing Islam correctly to the outside world. Chapter 13 Ar Ra'd, verse 36:

"…Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite…""

As this is a duty on every muslim, one must ensure they adopt the right behaviour, otherwise they will inevitably discourage non-muslims and other muslims of accepting and acting on Islamic teachings, through their bad behaviour. If they discourage others in this way, they will be held accountable for it, and all their other actions, in both worlds. Chapter 13 Ar Ra'd, verse 36:

"…and to Him is my return."

In order to adopt the right behaviour so that one obtains peace of mind through a balanced mental and physical state and through correctly placing everything and everyone within their life and demonstrates this truth to the outside world, they must learn and act on Islamic teachings. Chapter 13 Ar Ra'd, verse 37:

“And thus We have revealed it as an Arabic legislation…”

The non-Muslims of Mecca, being proficient in the Arabic language, recognized that the Holy Quran was not the utterance of a created being. Furthermore, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before his declaration of Prophethood, they understood that he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

The non-Muslims in Mecca recognized the validity of Islam but opposed it because of the danger it represented to their worldly ambitions. They feared that the emergence of Islam would jeopardize their social standing and influence. As a result, they rejected Islam and encouraged others to do the same.

Chapter 13 Ar Ra’d, verse 37:

“And thus We have revealed it as an Arabic legislation…”

Divine legislation encompasses both law and wisdom. The law serves as the framework of conduct that individuals must adhere to in order to properly utilize the blessings bestowed upon them. This adherence will facilitate the attainment of peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and it will ensure the fulfillment of the rights owed to Allah, the Exalted, and to fellow human beings. Consequently, this law will promote the establishment of peace and justice within the community. Wisdom is essential as it instructs individuals on how to effectively apply their knowledge, including the law, in a manner that benefits themselves and others in both this world and the next. To foster a just and peaceful society, both law and wisdom are indispensable. Without wisdom, the law can be misinterpreted, as individuals may exploit loopholes to harm others. Conversely, wisdom devoid of the law may lead individuals to create a personal code of conduct based on their subjective understanding of what is right and just. All human-made codes of conduct cannot yield peace of mind due to deficiencies in knowledge, experience, foresight, and the presence of biases, whether deliberate or inadvertent. Thus, wisdom without the law will also hinder the attainment of peace of mind and obstruct the promotion of peace and justice within society, as individuals will neglect to uphold the rights of others.

It is important to recognize that Islamic teachings is based on knowledge and clear evidence. Whereas, all other ways of life are based on worldly desires and not knowledge or evidence. This is obvious when one observes all the other ways of life and how they have been fabricated or edited to satisfy the desires of people. For example, there are religions that claim that as long as one believes in their religion they will obtain salvation irrespective of their deeds, thereby granting them the permission to fulfill all

their worldly desires without restrictions. Even the ways of life which have been modelled on scientific research will never be good enough to lead someone to peace of mind due to a lack of knowledge, foresight and inevitable biases. For instance, numerous individuals, including Muslims, seek guidance and information to help alleviate their mental health issues, such as stress, anxiety, and depression, from various worldly sources like self-help experts, psychologists, and counselors. While some of the insights and advice they receive from these sources may be beneficial, particularly when aligned with Islamic teachings, the majority of such guidance is often not entirely useful due to numerous limiting factors. For instance, a counselor's expertise and experience are inherently restricted, regardless of the extent of their education or the number of clients they have assisted. Their viewpoint is always confined, as they can only observe and interpret the thoughts and behaviors of others from a limited perspective. They are privy only to what the patient discloses and may remain unaware of many emotions and feelings that the patient struggles to articulate. Researchers also face limitations based on the demographic sample they utilize in their studies, which can be influenced by factors such as age, race, ethnicity, social class, and religion, among others. Furthermore, a counselor or self-help expert may harbor unconscious biases towards certain attitudes and behaviors shaped by their personal experiences. For example, a male counselor might find it easier to relate to the mindset of a man. Their personal relationships may also sway their perspectives; for instance, a counselor might unconsciously envision their ex-wife during couples therapy sessions. Such biases are unavoidable, as human experiences and subconscious influences shape the perceptions and attitudes of people.

The sole entity capable of fully supporting an individual's mental health is one who remains entirely impartial in all situations and circumstances. This is someone whose understanding thoroughly covers every form of emotion, behavior, thought, and trait that a human may encounter. This individual

must possess the remedy for every mental challenge. They must be free from errors in diagnosing mental health issues. The only One who can accomplish all of this and more is Allah, the Exalted. Chapter 67 Al Mulk, verse 14:

"Does He not know those whom He created..."

Thus, if an individual seeks healing for their mental health challenges, they should turn to Allah, the Exalted, by acquiring and implementing the lessons from the Holy Quran and the practices of the Holy Prophet Muhammad, peace and blessings be upon him. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. By following this approach, they will also benefit from the worldly sciences that align with Islamic teachings. Chapter 21 Al Anbiya, verse 10:

"We have certainly sent down to you a Book [i.e., the Qur'ān] in which is your mention. Then will you not reason?"

And chapter 10 Yunus, verse 57:

"O mankind, there has come to you instruction from your Lord and healing for what is in the breasts..."

Chapter 13 Ar Ra’d, verse 37:

“And thus We have revealed it as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge…”

Thus, an individual must embrace and act upon Islamic principles for their own benefit, even if it goes against their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when faced with unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to appropriately position everything and everyone in their life. The understanding of human mental and physical conditions that society holds will never suffice to reach this goal, despite extensive research, as it cannot resolve every challenge a person encounters in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure the proper placement of everything and everyone in one's life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this comprehensive knowledge, which He has bestowed upon humanity

through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. While most patients may not grasp the scientific rationale behind their prescribed medications and thus place their blind trust in their doctor, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require people to accept Islamic teachings blindly; rather, He desires them to acknowledge its veracity through its clear evidence. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, since Allah, the Exalted, is the sole ruler of the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with Islamic teachings. Chapter 13 Ar Ra'd, verse 37:

"…And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector."

The one who ignores Islamic teachings, as it contradicts their worldly desires, will inevitably misuse the blessings they have been granted. Consequently, every aspect of their existence, including their family, friends, career, and wealth, will transform into a source of anxiety for them. Should they continue to disregard the commands of Allah, the Exalted, they are likely to misplace their blame on various elements and individuals in their lives, such as their spouse, for their distress. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This result becomes evident when one examines the lives of those who consistently misuse the blessings bestowed upon them, such as the affluent and renowned, despite their apparent enjoyment of material comforts. And as their behaviour prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse and nothing will save them from it. Chapter 13 Ar Ra'd, verse 37:

"…And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector."

To deter individuals from embracing divine guidance, non-Muslims would often critique the human characteristics of their Holy Prophet, peace be upon him, asserting that if he were indeed truthful, he ought to exhibit supernatural abilities akin to those of a wizard and not live a normal life, such as earning a living, getting married and raising children. Chapter 13 Ar Ra'd, verse 38:

"And We have already sent messengers before you and assigned to them wives and descendants…"

When divine teachings emphasize that the Holy Prophets, peace be upon them, were indeed human beings, this would be utilized as evidence against them. Chapter 11 Hud, verse 31:

"And I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel…"

The role of a Holy Prophet, peace be upon them, is to elucidate the divine guidelines for humanity and to act as an exemplary model for them to follow. Their mission was never to impress individuals with extraordinary miracles, as the miracles bestowed upon them by Allah, the Exalted, were

limited to particular times and locations and merely served to reinforce their message; they were not the fundamental aspect of it. The essence of their message, throughout history, has always been knowledge and clear evidence. In the instance of the Holy Prophet Muhammad, peace and blessings be upon him, the core of his message was the Holy Quran and his outstanding character. The non-Muslims of Mecca, being well-versed in the Arabic language, acknowledged that the Holy Quran could not be the utterances of a human. Moreover, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his proclamation of Prophethood, they were cognizant that he was not a deceiver. Chapter 10 Yunus, verse 16:

"…for I had remained among you a lifetime before it. Then will you not reason?"

An additional strategy utilized by the non-Muslims of Mecca to dissuade others from embracing Islam involved requesting particular miracles from the Holy Prophet Muhammad, peace and blessings be upon him, to substantiate his assertion of Prophethood. Chapter 13 Ar Ra'd, verse 38:

"…And it was not for a messenger to come with a miracle except by permission of Allah. For every term is a decree."

Moreover, in accordance with the immutable tradition of Allah, the Exalted, had He bestowed upon the non-Muslims of Mecca the miracle they desired and they persisted in their rejection of Islam, He would have completely annihilated them. Nevertheless, since Allah, the Exalted, did not intend to cause their destruction, He chose not to satisfy their erroneous demands. Consequently, they would leverage this as proof against the legitimacy of Islam. Chapter 17 Al Isra, verse 59:

"And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning."

But Allah, the Exalted, warns them, and by extension all of mankind, that the respite He grants people so that they can reform their behaviour is limited and eventually, sooner or later, they will face the consequences of their actions in both worlds. Chapter 13 Ar Ra'd, verse 38:

"…For every term is a decree."

Their disobedience of Allah, the Exalted, will cause them to misuse the blessings He has granted them. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability

on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Chapter 13 Ar Ra'd, verse 39:

"Allah eliminates what He wills or confirms, and with Him is the Mother of the Book."

Ultimately, since everything that exists is owned and governed by Allah, the Exalted, it is crucial for people to follow His commandments. Just as one may incur penalties for violating a country's laws, neglecting the divine regulations established by the Creator will result in difficulties in both this life and the afterlife. While an individual may opt to leave an unpleasant country, they cannot escape the authority of Allah, the Exalted. Although people may try to alter societal norms, they cannot change the divine laws set by Allah, the Exalted. Just as a homeowner sets the rules for their residence, the universe is ruled by Allah, the Exalted, who alone determines its laws without requiring human consent. Therefore, adhering to these divine regulations is essential for personal advantage. Those who understand this reality will obey the commands of Allah, the Exalted, by using the blessings He has granted them correctly as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds. Individuals can choose to comprehend the wisdom behind the commands and prohibitions, acknowledging their role in improving personal and societal welfare, or they can pursue their desires and disregard Islamic teachings. However, those who ignore

Islamic principles must be ready to confront the repercussions of their actions in this life and the next, as no amount of objections or complaints will protect them from the results. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 13 Ar Ra’d, verse 39:

“Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.”

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, highlighted the infinite and supreme authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith states that no part of creation can assist a person unless it is the will of Allah, the Exalted. Likewise, the whole of creation cannot inflict harm on someone if Allah, the Exalted, does not permit it. This underscores that only what Allah, the Exalted, decrees occurs in the universe. It is important to understand that this guidance does not suggest one should avoid using means, such as medicine; instead, it indicates that one can use these means as they have

been established by Allah, the Exalted, while also recognizing that Allah, the Exalted, is the final decision-maker regarding all outcomes. For instance, many ill individuals take medicine and recover from their ailments. On the other hand, some take medicine and do not see any improvement. This illustrates that another factor affects the final result, specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

The individual who understands this recognizes that all events affecting them, which are not directly linked to their actions, were inevitable. Similarly, the worldly things they did not obtain were never meant to be theirs. It is essential to realize that no matter the final result, even if it goes against a person's desires, they should remain patient and sincerely believe that Allah, the Exalted, has chosen what is best for them, even if they cannot comprehend the reasoning behind the outcome. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

When one truly understands this truth, they stop relying on creation, realizing that they cannot inherently cause harm or provide benefits to them. Instead, they turn to Allah, the Exalted, seeking His help and

protection through sincere obedience by fulfilling His commands, avoiding His prohibitions, and facing destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This motivates a Muslim to trust in Allah, the Exalted. It also instils the understanding that they should only fear Allah, the Exalted, as they recognize that creation cannot harm them without the will of Allah, the Exalted. Acknowledging that everything occurring in one's life and the universe originates from Allah, the Exalted, is part of understanding the Oneness of Allah, the Exalted. This subject is limitless and goes beyond merely superficially believing that there is none worthy of worship except Allah, the Exalted. When this belief is firmly rooted in one's heart, they will depend solely on Allah, the Exalted, knowing He is the only One capable of aiding them. They will submit to and obey Allah, the Exalted, in every facet of their life. In reality, a person obeys another to seek protection from harm or to gain some advantage. Only Allah, the Exalted, can provide this, making Him the only being deserving of obedience and worship. If anyone chooses to obey another over Allah, the Exalted, it suggests they believe that this other can offer them some form of benefit or protect them from harm. This indicates a weakness in their faith. The source of all events is Allah, the Exalted, therefore Muslims should exclusively obey Him. Chapter 10 Yunus, verse 107:

"And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…"

As the non-muslims of Mecca employed many different strategies in order to discourage others from accepting Islam, out of fear of losing their social influence and leadership, they falsely believed that if the Holy Prophet

Muhammad, peace and blessings be upon him, was either killed or died then their problem with Islam would be solved. This was a foolish belief as the death of the Holy Prophet Muhammad, peace and blessings be upon him, would not prevent them from facing the consequences of their actions in both worlds. Chapter 13 Ar Ra'd, verse 40:

"And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account."

Generally speaking, this warns people that ignoring Islamic teachings will not save them from facing the consequences of their actions. If they persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted, they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they possess and enjoy worldly things, such as leadership, social influence and wealth. Chapter 13 Ar Ra'd, verse 41:

"Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account."

Thus, an individual must embrace and implement Islamic teachings for their own benefit, even when it goes against their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, despite being given unpleasant medications and a rigorous dietary regimen. Just as this wise patient will attain optimal mental and physical well-being, so too will the individual who accepts and acts upon Islamic teachings. This is because Allah, the Exalted, is the only One possessing the knowledge and wisdom necessary to help a person achieve a harmonious mental and physical state, and to appropriately position everything and everyone in their life.

Chapter 13 Ar Ra’d, verse 40:

“And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account.”

In addition, the role of the Holy Prophet Muhammad, peace and blessings be upon him, was to explain the teachings of Islam to all people and leave them with the perfect role model to follow. His mission was never to force people to accept or act on Islamic teachings. Generally speaking, it falls upon each individual to clearly communicate the difference between the right and wrong paths in life to others, while also inspiring them to follow the correct route. However, they cannot force anyone to make that decision. Those who fail to understand this reality will repeatedly encounter frustration and disappointment towards those who choose the wrong path, and this sense of sorrow may eventually evolve into depression if they do

not recognize that their role is not to pressure others into selecting the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who desire right guidance will respond favorably. People longing for tranquility in both worlds, even if it means resisting worldly temptations, understand that controlling one’s desires in this life is a small price to pay for attaining peace in both worlds. Moreover, these individuals realize that fulfilling every material craving does not lead to true inner calm. This is vividly illustrated by looking at the lives of the rich and famous.

Chapter 13 Ar Ra’d, verse 41:

“Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account.”

History has unmistakably demonstrated that each time a Holy Prophet, peace be upon them, was dispatched with divine revelation, it stood in opposition to the earthly desires of humanity. Consequently, many of them exerted considerable effort against Islam, the faith of all the Holy Prophets,

peace be upon them, aiming to dissuade others from embracing it. This mindset mirrored that of the people of the book residing in Medina and the non-Muslims of Mecca, and it reflects the same stance many individuals have taken in today's world. Chapter 13 Ar Ra'd, verse 42:

"And those before them had plotted, but to Allah belongs the plan entirely…"

For instance, societal influences such as social media, fashion trends, and cultural norms frequently place pressure on individuals dedicated to Islamic values. The advancement of Islam is often viewed as an obstacle to their aspirations for wealth and social standing. Sectors that Islam critiques generally resist the incorporation of Islamic principles and discourage Muslims from fully embracing their faith. This significantly contributes to the prevalent anti-Islamic sentiments seen across various platforms, including social media.

Moreover, those who strive to adhere to Islamic teachings, which promote moderation in personal desires and the proper utilization of the blessings they have received, frequently encounter criticism from individuals who indulge in excess—acting on their impulses without restraint, which makes them appear animalistic in the eyes of Islam. Consequently, these individuals attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, trying to lure them into a lifestyle characterized by unbridled desires. They often target specific elements of Islam, such as the dress code for women, to undermine its appeal. Nevertheless, observant individuals can easily see through the superficial

nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may critique the Islamic dress code for women, they do not subject other significant professions, like law enforcement, military, healthcare, education, and business, to the same level of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, underscores the fragility and groundlessness of their arguments. Ultimately, it is the tenets of Islam and the disciplined behaviour of its adherents that incite these various attacks on Islam, leading them to criticize it in any manner they can. Chapter 13 Ar Ra'd, verse 42:

"And those before them had plotted, but to Allah belongs the plan entirely…"

However, since their struggle is against Allah, the Exalted, they will never be able to defeat the essence of Islam, a fact that history has unequivocally demonstrated. Numerous individuals, groups, and sectors have risen and fallen, attempting to eradicate Islam from society through various methods, including politics, conflict, propaganda, and social media. Yet, Islam remains steadfast and will persist until the Day of Judgement. Their efforts to eliminate Islam are as absurd as trying to extinguish the Sun's light by merely blowing at it. Chapter 9 At Tawbah, verse 32:

"They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it."

The brilliance of Islam has reached its pinnacle and has been shared with humanity. It is now in their hands to choose whether they wish to achieve tranquility in both this life and the next by embracing its teachings and putting them into practice. Doing so will guarantee a harmonious mental and physical well-being, allowing them to properly prioritize everything and everyone in their lives, while also getting ready for their accountability on the Day of Judgement.

But those who choose to cling to their earthly desires will misuse the blessings bestowed upon them, just like the people before them did. Chapter 13 Ar Ra’d, verse 42:

“And those before them had plotted, but to Allah belongs the plan entirely…”

As a result, they will face an imbalance in their mental and physical well-being, misplacing everything and everyone in their lives, and they will be unprepared for their accountability on the Day of Judgement. This will bring about stress, challenges, and complications in both worlds, no matter the material comforts they may possess. Chapter 13 Ar Ra’d, verse 42:

“And those before them had plotted, but to Allah belongs the plan entirely…”

This verse also seeks to foster a mindset that discourages self-absorption, urging individuals to look beyond their own lives and challenges. Those who embrace this viewpoint miss opportunities to learn from historical events, their personal experiences, and the situations of those around them. Gaining insights from these elements is one of the most effective methods to improve one's behavior and avoid repeating past mistakes, ultimately leading to a sense of inner tranquility. For example, observing wealthy and famous individuals misuse the blessings they have been granted, only to be weighed down by stress, mental health issues, addiction, and even suicidal thoughts—despite brief moments of joy and luxury—provides a vital lesson. It instructs observers to refrain from misusing the blessings they have been granted, reinforcing the notion that true peace does not arise from material wealth or the fulfillment of every earthly desire. Likewise, witnessing someone in poor health should inspire gratitude for one's own well-being and encourage its proper use before it is taken away. Therefore, Islam consistently urges people to remain vigilant and aware, rather than becoming so absorbed in their personal matters that they neglect the broader world around them. However, if one cannot distinguish the right path from the wrong one by learning from others, they will be overwhelmed by their worldly desires and, as a result, continue to disobey Allah, the Exalted, by misusing the blessings He has granted them, just as those before them did, despite the many blessings and guidance Allah, the Exalted, has provided to assist them in achieving peace of mind in both worlds. And as Allah, the Exalted, is fully aware of the intentions, speech and actions of all people, He will hold them accountable for their choices in both worlds. Chapter 13 Ar Ra’d, verse 42:

“…He knows what every soul earns, and the disbelievers will know for whom is the final good home.”

In addition, this verse warns that if one fails to earn good deeds in this world, by correctly using the blessings they have been granted as outlined in Islamic teachings, they may well leave this world as a disbeliever, even if they verbally claim belief in Islam in this world. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can an individual's faith die if it is not sustained by acts of obedience. This represents the most significant loss. Chapter 13 Ar Ra'd, verse 42:

"…He knows what every soul earns, and the disbelievers will know for whom is the final good home."

As discussed earlier, the non-muslims of Mecca employed many strategies in order to discourage others from accepting Islam, as they feared losing their social influence and leadership. But as these strategies were baseless they were left with no valid reason to reject Islam and so they adopted a stubborn childish attitude. Chapter 13 Ar Ra'd, verse 43:

"And those who have disbelieved say, "You are not a messenger."…"

But the role of the Holy Prophet Muhammad, peace and blessings be upon him, was never to force people to accept right guidance and to instead present the truth of Islam with clear evidence and knowledge. Chapter 13 Ar Ra’d, verse 43:

“…Say, "Sufficient is Allah as Witness between me and you, and whoever has knowledge of the Scripture.”"

Therefore, the one who approaches the teachings of Islam found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with an unbiased attitude will find the evidence they need to conclude the truthfulness of Islam and its widespread benefits on an individual and societal level.

No matter how sophisticated a society becomes, and regardless of the knowledge it acquires in various domains, including both the mental and physical dimensions of humanity, it remains impossible for such a society to create a code of conduct that is fully in harmony with human nature and that addresses every circumstance, condition, and scenario that individuals or societies may face throughout their lives on Earth. This task is inherently unfeasible, as humanity persistently discovers new information about specific aspects of human existence, such as the roles of different areas of the human brain, let alone gathering enough understanding to develop a flawless code of conduct that promotes peace and justice at both individual and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of all things, and His knowledge is infinite, encompassing all of the past, present, and future. Therefore, He alone is

rightly equipped to offer humanity a code of conduct, a standard that clearly delineates good from evil, beneficial from harmful, and aids in achieving peace of mind in a life filled with stress. Historical records clearly show that when this divine code of conduct was effectively applied in the lives of individuals, it led to the spread of tranquility, justice, and peace within society. As a result, individuals must accept the divine code of conduct granted to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal wishes. They should behave like a wise patient who recognizes and follows the medical advice of their doctor, understanding that it is ultimately for their own good, despite the prescription of unpleasant treatments and a strict dietary plan.

Chapter 13 Ar Ra'd, verse 43:

"…Say, "Sufficient is Allah as Witness between me and you, and whoever has knowledge of the Scripture.""

In addition, the scripture could also be referring to the previous divine revelations which discuss the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

In addition, the scholars from the people of the book recognized the Holy Quran as they were familiar with its Author, Allah, the Exalted. Chapter 13 Ar Ra’d, verse 43:

“…Say, "Sufficient is Allah as Witness between me and you, and whoever has knowledge of the Scripture.”"

Nevertheless, as Islam directly challenged the earthly desires of the people of the book and sought to prevent them from misappropriating the blessings bestowed upon them for materialistic pursuits, such as wealth and authority, they intentionally distorted, misinterpreted, and concealed the knowledge embedded in their sacred scriptures that alluded to the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him. Moreover, due to their faith being intricately linked to lineage they found it exceedingly difficult to accept and obey the Holy Prophet Muhammad, peace and blessings be upon him, as he was not of their

bloodline, the children of Israel. Accepting and following him would have jeopardized their unfounded claim of racial superiority, as they professed descent from the Holy Prophet Yaqoob, peace be upon him. This was a reality they could not reconcile with. As a result of their deeds, they misguided numerous individuals from right guidance, such as their ignorant followers, consequently incurring the anger and condemnation of Allah, the Exalted, in this life and the hereafter. Chapter 2 Al Baqarah, verse 159:

"*Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture [the Torah and the Bible] - those are cursed by Allah and cursed by those who curse."*

In essence, this verse serves as a warning to Muslims to refrain from imitating those who intentionally distort and conceal the knowledge found within the Holy Quran and, by extension, the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, for the sake of worldly benefits. This behavior entails a selective commitment to specific Islamic principles while neglecting others in accordance with personal whims. Individuals who engage in such actions do not genuinely worship Allah, the Exalted; rather, they are merely worshipping their own desires. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

A true Muslim must not regard Islam as merely a garment that can be donned or discarded at leisure. Rather, Islam represents a complete code of conduct that demands adherence in every situation, irrespective of any clash with personal inclinations or the understanding of the rationale behind its directives and restrictions. Adopting this perspective is crucial for attaining tranquillity and prosperity in both this world and the next, as it fosters a harmonious mental and physical equilibrium and ensures the proper alignment of all aspects and individuals within one's life.

Whereas, the one who adopts the wrong behaviour whereby they pick and choose which Islamic teachings to act on and which ones to ignore based on their desires, will inevitably misuse the blessings they have been granted. As a result, every facet of their existence—family, friends, career, and finances—will become a source of anxiety. If they persist in disobeying Allah, the Exalted, they may wrongly blame their stress on the wrong people and things in their lives, such as their spouse. By alienating themselves from these positive influences, they are likely to worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This pattern is particularly noticeable among those who consistently misuse the blessings they have, such as the wealthy and famous, who, despite enjoying worldly luxuries, are plagued with mental health issues.

In conclusion, individuals should embrace and implement Islamic teachings for their own benefit, even when these teachings may conflict with their personal desires. They ought to act like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous diet. Just as this wise patient can attain good mental and physical health, so too can

a person who accepts and follows Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a harmonious mental and physical state and to appropriately position everything and everyone in their life. The understanding of human mental and physical conditions that society possesses will never suffice to reach this goal, regardless of the extensive research conducted, as it cannot address every challenge an individual may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure that one correctly organizes everything and everyone in their life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. While it is true that most patients may not grasp the scientific principles behind their prescribed medications and thus place blind trust in their doctors, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require people to accept Islamic teachings without question; rather, He desires them to acknowledge its veracity through its evident proofs. However, this necessitates that individuals approach the teachings of Islam with an unbiased and open mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with the principles outlined in Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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